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XVIII 3

Various Ironic and Serious

# DISCOURSES

ON THE

# SUBJECT

OF

# *PHYSICK.*

VIZ.

I. Obſervations on Mrs. *Stephens*'s Medicine for the STONE, with that of her *Receipt* as publiſh'd.

II. Of the Origin, Nature, and Dignity of the Degrees of *Doctors*, particularly in *Phyſick*, firſt inſtituted by the *Roman Pontiff*.

III. Phyſick's *a Jeſt*, a Whim, an Humour, a Faſhion, e'en as much as *Dreſs*, or *Dancing*.

IV. One Phyſician is good as another, Surgeons not leſs knowing, Apothecaries beſt of all.

V. *Sagacity* the principal Knowledge in *Phyſick*.

VI. A *Gothic* Oration in praiſe of that commonly call'd bad Practice in *Phyſick*.

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*LONDON*:
Printed for W. OWEN, at *Homer*'s Head, near *Temple-Bar*. MDCCXLIX.

# Advertiſement to the Reader.

*THE following Diſcourſes were writ (as will be obſerved ſeveral Years ago in ſingle Pamphlets, at different times; and 'tis well known that all ſuch Manner of Writing ſoon vaniſhes, is loſt, or forgot, tho' greatly deſirable, and even though much valued during that time. There are ſome men alſo, and even thoſe of Learning, who never read or take the leaſt Notice of Pamphlets; ſo there are others who throw them aſide without thereafter ever knowing where to find them, whilſt many would be willing to have them did they know where ſuch could be had, after their return from the Publiſher.*

*Thus inclined to oblige all, and as ſuch Diſcourſes have ſeparately been inquired after, without knowing where to be found, the Author has at laſt thought proper, as they all relate to the ſubject of Phyſick to put them together, thus to make one entire Book, conſequently not ſo liable to be loſt.*

*Mrs.* Stephens's *Affair though now not much in vogue, nor ſo ſtrongly ſupported and recommended as formerly, yet ſtill well deſerves the being maturely conſidered and properly looked into on ſeveral accounts: ſo as thus better to know the private and publick Hiſtory of thoſe Times, the Effects of ſuch Medicine (impartially conſidered) how carried on and ſupported, as well as the artful rather than ſincere Diſcovery that was made thereof. Then the full Atteſtation of the Preſident and Cenſors of the C—— of Phyſ—ans. Now whether ſome might not judge ſuch Atteſtation and Approbation preferable to the Deploma of the Degrees of Doctor from the Univerſity, is what I ſhall not determine. Or had her great Patrons got her ſuch by* Mandat, *it need not more to have been wondered at; nay, nor even had the former thought fit to receive her as one of their own Body.*

# To the READER.

*If the Title of any one of these Discourses should appear to some to be more merry, or humorous than the Execution thereof is found to be, as that in particular of* Physick's a Jest, *&c. In answer thereto the Word* Jest is *not always used in the merry Sense, but is also often in the more grave or serious, as in the despising of a Thing we often use the Word of a* meer Jest. *If the rest of the Title proves it otherwise, I shall only then observe, that when the Author came to treat thereof it rather chagrin'd than put him in the merry Vein; and accordingly turned to the graver or more serious Way of writing. The Author is sorry if by this he has baulk'd any of his Readers of their Laugh or Twitter; but will endeavour to make them full amends the first Opportunity when he is in the merry Mood. If considered as a Gamester, let them e'en suspect him to be on the losing Side, consequently the more inclin'd to the serious. The chief design was principally to inculcate* Truth, *to expose the idle Whims and Fancies that attend and is crept into this Profession, more ready to create Indignation and Spleen in our Author (of this same Profession) than to have a contrary Effect. Perhaps too the more gravely a Subject is treated, the nearer it may approach to* Truth. Hippocrates *observes, that the valuable Physician ought rather to incline to the* Grave *than to* Buffoonry.

*As to the rest I shall only say, that the Reader will be pleas'd to judge as he finds them, if satisfied he is welcome to them; or if some fault should be found to the Condition or Cleanness of some Part of any one of the Copies, the Purchaser must e'en put up with it, and be contented; since I can sincerely assure the Public, that there are but a very small Number remaining of some of the Discourses, so that he who comes first will have the preferable Choice.*

# Mrs. STEPHENS's Receipt

FOR THE

# Stone and Gravel,

WITH PROPER

# OBSERVATIONS

AND

# EXPLANATIONS thereon.

Together with

Some HINTS concerning the *Preamble* to the Act of Parliament on that Subject.

To which are added,

Some Few THOUGHTS how moſt *properly* to encourage valuable Diſcoveries, or *real Improvements* in PHYSICK or SURGERY.

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*LONDON:*

Printed for T. COOPER, at the *Globe*, in *Paternoſter-Row*. MDCCXXXIX.

(Price Sixpence.)

# Mrs. STEPHENS's Receipt

## FOR THE

## STONE and GRAVEL,

## WITH

## Proper OBSERVATIONS thereon, &c.

I Know not whether any one ſhould pretend to criticize upon the nature of this Act, ſince we ought, no doubt, willingly to ſuppoſe it done with a good Intent; yet ſurely there has not any ſuch thing been ever done before, or the like Complement ever paid (by Parliament) to any one of the Profeſſion; or indeed any elſe. Certainly it is the moſt

ſuperlative Compliment that could well be made to this Female.

I thought here to have preſented to my Reader the *Preamble* to this *Act of Parliament*, exactly as it is printed; but as his *Majeſty's Printer* ſeems inclinable to ſuſpect it to be ſomewhat like Encroachment on his Property, we chuſe to decline it, tho' ſuch great Preciſeneſs would ſeem a little to confine and cramp an Author's Thoughts when he writes to the Publick, and that even to ſerve them. The Purport however of this Act is for the *providing a Reward to* Joanna Stephens —— *Spinſter*, ——*who* —— *hath acquired the Knowledge of Medicines, and the Skill of preparing them*,—— ſeemingly *capable of removing the Cauſe of the painful Diſtemper of the Stone*, ——— and may be more uſeful when ——— *diſcovered to Perſons learned in the Science of Phyſick.* —— Referr'd to the Care, Inſpection and Approbation of the Archbiſhop of *Canterbury*, the Lord Chancellor, *Wilmington* L. Preſident, L. *Godolphin*, D. of *Dorſet*, D. of *Grafton*, D. of *Richmond*, D. of *Montague*, L. *Pembroke*, *Scarborough*, *Lonſdale*, Bp. of *Glouceſter*, Bp. of *Oxford*, the Speaker of the Houſe of Commons, L. *Cornbury*, *Baltimore*, Sir *R. Walpole*, *Steph. Poyntz*, Eſq; *T. Townſhend*, Eſq; Dr. *Steph. Hales*, Dr. *T. Pellet* Preſident of the R. College of Phyſicians,

ſicians, Dr. *Gardiner*, Dr. *Nesbitt*, Dr. *Burton* and Dr. *Whitaker*, *Cenſors*, Dr. *Shaw*, D. *Hartley*, *Wm. Cheſelden*, Eſq; Surgeon. *C. Hawkins* Surgeon, Mr. *Sharp* Surgeon.

*Whitehall, June* 19. The following Paper is publiſhed by Order of the Truſtees named in an Act of Parliament, intitled, " An Act for providing a Reward to *Joanna* " *Stephens*, upon a proper Diſcovery to be " made by her, for the Uſe of the Publick, " of the Medicines prepar'd by her for the " Cure of the STONE."

*A full Diſcovery of the Medicines given by me* Joanna Stephens, *for the Cure of the* Stone *and* Gravel; *and a particular Account of my Method of preparing and giving the ſame* *.

'MY Medicines are a Powder, a Decoction, and Pills.

'The Powder conſiſts of Egg Shells and 'Snails, both calcined.

** 'The Decoction is made by boiling 'ſome Herbs (together with a Ball which 'conſiſts of Soap, Swines-Creſſes burnt to a 'Blackneſs, and Honey) in Water.

'The Pills conſiſt of Snails calcined, Wild 'Carrot Seeds, Burdock Seeds, Aſhen Keys, 'Hips and Hawes, all burnt to a Blackneſs, 'Soap and Honey.

*The Powder is thus prepared:*

'Take Hens Egg Shells well drain'd from 'the Whites, dry and clean, cruſh them ſmall 'with the Hands, and fill a Crucible of the 'Twelfth Size (which contains nearly three 'Pints) with them lightly; place it in the 'Fire, and cover it with a Tile; then heap 'Coals over it, that it may be in the midſt of 'a very ſtrong clear Fire till the Egg Shells 'be calcined to a greyiſh White, and acquire 'an acrid ſalt Taſte: This will take up eight 'Hours at leaſt. After they are thus calcined, 'put them into a dry clean earthen Pan, which 'muſt not be above three Parts full, that there 'may be room for the Swelling of the Egg 'Shells in Slaking. Let the Pan ſtand unco-'ver'd in a dry Room for two Months and 'no longer.' In this time the Egg Shells will 'become of a milder Taſte, and that Part 'which is ſufficiently calcined will fall into a 'Powder of ſuch a Fineneſs as to paſs through 'a common Hair Sieve; which is to be done 'accordingly.

'In like manner, Take Garden-Snails with 'their Shells, clean'd from the Dirt, fill a cru-'cible of the ſame Size with them whole, co-'ver it, and place it in a fire as before, till the 'Snails have done ſmoaking, which will be in 'about an Hour, taking care that they do not 'continue in the Fire after that. They are

'then

'then to be taken out of the Crucible, and 'immediately rubbed in a Mortar to a fine 'Powder, which ought to be of a very dark 'grey Colour.

Note, *If* Pit-Coal *be made use of, it will be proper, in order that the Fire may the sooner burn clear on the Top, that large Cynders and not fresh Coals, be placed upon the Tiles which cover the Crucibles.*

'These Powders being thus prepar'd, take 'the Egg-Shell Powder of Six Crucibles, and 'the Snail Powder of one, mix them toge- 'ther, rub them in a Mortar, and pass them 'through a Cypress Sieve. This Mixture is 'immediately to be put up into Bottles, which 'must be close stopped, and kept in a dry 'Place for Use. I have generally added a small 'Quantity of Swines-Cresses burnt to a Black- 'ness, and rubb'd fine; but this † was only 'with a View to disguise it.

'The Egg Shells may be prepar'd at any 'Time of the Year, but it is best to do them 'in the Summer. The Snails ought only to 'be prepar'd in *May*, *June*, *July* and *August*; 'and I esteem those best which are done in 'the first of these Months.

*The Decoction is thus prepar'd:*

'Take four Ounces and a half of the best '*Alicant* Soap, beat it in a Mortar with a 'large

'large Spoonful of Swines-Creſſes burnt to a 'Blackneſs, and as much Honey as will make 'the whole of the Conſiſtence of Paſte. Let 'this be form'd into a Ball ††.

'Take this Ball, and Green Chamomile or 'Chamomile Flowers, Sweet Fennel, Parſley 'and Burdock Leaves, of each an Ounce. '(When there are not Greens, take the ſame 'Quantities of Roots) cut the Herbs or Roots, 'ſlice the Ball, and boil them in two Quarts 'of ſoft Water half an Hour, then ſtrain it off, 'and ſweeten it with Honey.

*The Pills are thus prepared:*

'Take equal Quantities by Meaſure, of 'Snails calcin'd as before, of wild Carrot 'Seeds, Burdock Seeds, Aſhen Keys, Hips and 'Hawes, all burnt to a Blackneſs, or, which 'is the ſame thing, till they have done ſmoak-'ing; mix them together, rub them in a 'Mortar, and paſs them thro' a Cypreſs Sieve. 'Then take a large Spoonful of this Mixture, 'and four Ounces of the beſt *Alicant* Soap, 'and beat them in a Mortar with as much 'Honey as will make the whole of a proper 'Conſiſtence for Pills. Sixty of which are 'to be made out of every Ounce of the 'Compoſition.

*The Method of giving these Medicines is as follows:*

'When there is a Stone in the Bladder or 'Kidneys, the Powder is to be taken three 'times a Day, *viz.* in a Morning after 'Breakfast, in the Afternoon about five or six, 'and at going to Bed. The Dose is a Dram 'Averdupoiz, or 56 Grains, which is to be 'mix'd in a large Tea Cup full of white Wine, 'Cyder, or small Punch; and half a Pint of 'the Decoction is to be drank, either cold 'or milk-warm, after every Dose.

'These Medicines do frequently cause 'much Pain at first; in which Case it is pro- 'per to give an Opiate, and repeat it as often 'as there is Occasion.

'If the Person be costive during the use of 'them, let him take as much Lenitive Electua- 'ry, or other Laxative Medicine as may be 'sufficient to remove that Complaint, but not 'more: For it must be a principal Care at 'all times to prevent a Looseness, which 'would carry off the Medicines; and if this 'does happen, it will be proper to increase 'the Quanity of the Powder, which is astrin- 'gent; or lessen that of the Decoction which 'is laxative; or take some other suitable 'Means, by the Advice of Physicians ‡.

‡‡ 'During the Use of these Medicines, 'the Person ought to abstain from Salt Meats,

'red

'red Wines, and Milk, drink few Liquids, 'and uſe little Exerciſe, that ſo the Urine 'may be more ſtrongly impregnated with the 'Medicines, and the longer retained in the 'Bladder.

'If the Stomach will not bear the Decoc- 'tion, a ſixth Part of the Ball made into Pills 'muſt be taken after every Doſe of the Pow- 'der.

'Where the Perſon is aged, of a weak 'Conſtitution, or much reduced by Loſs of 'Appetite or Pain, the Powder muſt have a 'greater Proportion of the calcin'd Snails than 'according to the foregoing Direction; and 'this|| Proportion may be increaſed ſuitably to 'the Nature of the Caſe, till there be equal 'parts of the two Ingredients. The Quantity 'alſo of both Powder and Decoction may be 'leſſened for the ſame Reaſons. But as ſoon 'as the Perſon can bear it, he ſhould take 'them in the above mentioned Proportions 'and Quantities.

'Inſtead of the Herbs and Roots before 'mentioned, I have ſometimes uſed others, 'as Mallows, Marſhmallows, Yarrow red and 'white, Dandelion, Water-Creſſes and Horſe- 'Raddiſh Root; but do not know of any 'material Difference.

'This is my Manner of giving the Powder 'and Decoction. As to the Pills, their chief

'Uſe

'Uſe is in Fits of the |||| Gravel, attended 'with Pain in the Back and Vomiting, and 'in Suppreſſions of Urine from a Stoppage 'in the Ureters. In theſe Caſes, the Perſon 'is to take five Pills every Hour, Day and 'Night, when awake, till the Complaints be 'removed. They will alſo prevent the For-'mation of Gravel and Gravel Stones in 'Conſtitutions ſubject to breed them, if 'Ten or Fifteen be taken every Day.

*June* 16, 1739. J. STEPHENS.

THE Preamble of this *Act*, is indeed a a very high Compliment to her, and would ſeem to inſinuate, (*a*) that this Spinſter *hath acquired a Knowledge of Medicines, and the Skill of preparing them*, (particularly *for removing the Cauſe of the painful Diſtemper of the Stone*) beyond what is known by the *Perſons learned in the Science of Phyſick*; which I freely own *I ſhould abſolutely deny*, were it not for this Act of Parliament, which ſeems to ſay it. However, thoſe who have accepted of attending her *Noſtrum*, or that of being inſtructed by her, may allow it to be ſo, if they think fit. Yet I would not willingly grant or imagine, but that they muſt, or ought to have known much more of Medicines (even for this Maladie) and their



(*a*) *Vide* Preamble to her Act, or as before obſerved, page 4.

proper Preparations, than ſhe was capable of knowing; if otherwiſe, I am heartily ſorry for it. Or if true (as it is reported) that they made anſwer when ſpoke to on this occaſion, *that they could make no Judgment of it*; or, *that they could not ſay any thing to it, without they knew what it was:* Which would ſeem indeed to inſinuate, as if they deſired to know what it was. Or as if deficient in the due Knowledge, what the Nature of the beſt Medicines were, or what ſuch could do in the like Caſe. As for my own part, I never ſhould have thank'd or given her the very leaſt Acknowledgment for her Diſcovery thereof to me; and I always declared my ſelf ſo from the very Beginning. Nay I was well ſatisfy'd, in effect I ſtill knew it, that is, the material Part thereof, which I can ſufficiently prove. Thus I was the firſt who declared the principal Ingredient therein to be *Soap*, and which was afterwards much minded and ſpoken of by the Profeſſion; we then heard much Talk of *Sapo*, and the many *Virtues* thereof. This however muſt have been well and ſufficiently known and uſed by moſt of the Profeſſion (much recommended and ſpoken of by *Boerhaave*,) tho' poſſibly not altogether ſo greatly or very frequently uſed in this Caſe here mentioned. Yet what indeed is *Oil and Syrup of Marſhmallows*, but a better kind of *Soap*,

or

or *Oil and Salt?* ſo very well known, and ſo much and ſo frequently uſed. As to the Powders, ſhe acquaints us that they are *aſtringent*, and ſeem principally to be for ballancing the *laxative* Quality of the *Soap* or *Decoction*, tho' of this more hereafter. But I know not whether we may not as yet be allow'd a little further to obſerve, that in the ſame *Preamble* to this *Act*, it makes mention only of her *Medicines* and *Skill of removing the Cauſe of the painful Diſtemper of the Stone*, yet ſays nothing throughout the whole *Act*, of *diſſolving*, *curing*, or *carrying off* either *Stone or Gravel*, in ſuch who have already either one or the other; only the *Cauſe*, or Occaſion thereof. Nor is there even the leaſt mention made of *relieving* the Patient in the *violent Fits* of ſuch who have either Malady already confirm'd in them. Neither does this ſaid *Act* probably appear to come up to the Title thereof.

We ſhall now then in the firſt or next place obſerve, that this moſt admirable Medicine or *Receipt*, with the *Method of preparing*, is, it's ſaid, publiſhed by Order of *the Truſtees named in the Act of Parliament*, and conſequently is ſo far approved by them, as to judge it worthy the *publiſhing* even in the *Gazette*. Nay the *Truſtees*, who are *of the Profeſſion*, in particular, ſeem plainly to approve *ſuch Publication*:

or at least have not shewed the least Care, or Regard, towards correcting the various *Inconsistencies*, *Improprieties*, *Contradictions*, or *Follies*, therein contained. Which *Care* methinks the *Publick* might very reasonably expect from such, if any way observed by them; so duly and properly, I say, to have examined the same, as that it might, at least, appear to be somewhat consistent with it self, or in some degree fit to appear to the *Publick*. She begins then with observing to us that her *Medicines* are, a *Powder*, *Decoction and Pills*. Now I cannot omit taking notice, that Mr. *Bolton*, one of her principal and best Instances she or her Adherents are able to produce, as well as several others I could name, did never take any of her *Pills*; so that they seem not absolutely necessary, (at least to all.) Besides, What indeed are her Pills according to her own Account, but the same things, *to wit*, *Soap and Powders?* Or that which makes the *Decoction and Powders?* And consequently, she or they might even by the same Rule have full as well discovered, or acquainted us also with her *Electuary*, or *Linctus*, with her *Tablets* or *Trochiscks*, *&c.* Or why indeed not tell us that she has a *fourth Medicine*, to wit, that of the *Ball*, which is afterwards taken notice of *by the bye*. Now, as to her *Calcination*, or choice of *Egg Shells*,

*Shells*, and that of *Snails*, I know of very little, if any difference at all, between *Shells* or *Teſtaceous* Subſtances when *calcin'd*, all being in effect but a kind of unſlack'd Lime; ſo I always judg'd indeed her Powder principally to be calcin'd Oyſter Shells, which I am well ſatisfied, is full as good.

**†† The Decoction, ſays ſhe, *is made by boiling ſome Herbs*, in water; —— and in reality it matters not much what *Herbs*, as ſhe tells us ſoon thereafter. However, we will, at leaſt, ſuppoſe 'em the moſt commonly known *Herbs* for gravelliſh Diſorders, or indeed the common *Clyſter Herbs*, to wit, ††*Chamomile*, *Mallows*, *ſweet Fennel*, &c. As to the *Pills*, beſides part of the foreſaid Powder or *Shell Snails calcin'd*, ſhe is pleaſed to add *Wild Carrot Seed*, *Burdock Seeds*, *Aſhen-keys*, *Hips and Hawes*, *all burnt to a Blackneſs*. And when thus burnt to a Coal, what are they, or can they be better than any other Seeds ſo burnt to a Coal? In a word, *a meer Chip in Porridge*: Or, in reality, not a bit better than her *Swines Creſſes burnt to a Blackneſs and rubbed fine*; which ſhe is frankly pleaſed to own, *ſhe does only with a View to diſguiſe it*. Mighty well hinted truly! Yet without *Swines Creſſes* in particular, who but the *Devil* himſelf ſhould have been able to find out the *Snails calcin'd*, *Wild Carrot Seeds*, *Burdock Seeds*,

†† P. 8. P. 7. †.

*Seeds, Aſhen Keys, Hips and Hawes, all burnt to a Blackneſs, or a Coal,* together with all the other PROCESSES, *Medicines, Mixtures,* and particular Quantities, ſo very neceſſary to be publiſh'd, is what is far beyond my Comprehenſion, unleſs it had been her *tutoring Truſtees* of the Profeſſion, who might, perhaps, without ſuch proper diſguiſe have diſcover'd, or found it out of themſelves. Nay, even alſo, that the Snails ſhould be neceſſarily *gathered in* May, June *or* July, *or beſt ſtill the firſt of theſe Months.* As for *Hips and Hawes* they can only be had towards the Autumn. *Chips and Straws* may indeed be had all the year. Thus judge whether ſhe waited all theſe times.

Well, but now, after her ſo very exact Method of making of her *Pills*, ſhe, at laſt, acquaints us, that *if the Stomach will not bear the Decoction, a ſixth part of the Ball made into Pills muſt be taken after every Doſe of the Powders.* Mighty well truly; here the *Ball* ſerves for, or makes the *Pills*; which *Ball*, by the bye, according to her own Account, is only *Soap with Swines Creſſes, burnt to a Blackneſs to diſguiſe it:* For as to the *Honey* ſhe is pleaſed to mention there to be added, that ſeems needful only to bring the neceſſary *burnt Creſſes* to the proper Conſiſtence of a *Ball* or Paſte, of which Conſiſtence the Soap was of

it

it ſelf before. And thus the whole original Secret does in reality appear to be *plain Soap*, whether for the *Decoction*, or for the *Pills*. And I am alſo fully convinced, that ſhe thus originally uſed it, until ſhe fell into the hands of her Friends of the Profeſſion, who ſeem but too plainly to have taught her this moſt notable *Farrago* here cooked up together, with that very ſingular manner of preparing and confounding the Whole; ſo as that hardly any private Perſon ſhould comprehend or properly be able to do it; or that they could not think it worth their own while of preparing it; whatever Apothecaries might chuſe to do in undertaking ſo to make it for them. Beſides this, a ſecond Conſideration ſeems to offer, *to wit*, that it might thus be more valued when *puzzled* or *hid*. Yet what pity, methinks it was, on adding ſuch a number of *Diuretic Seeds*, *Herbs*, *&c.* they had not even added all the *Lithontriptics*, or *Diureticks* and *Emollients* that are known in uſe amongſt us; ſo that ſomewhat might hit, tho' moſt were *burnt*: Yet without burning the *Whole*, or the *Receipt*, which I incline not that the *Truſtees* ſhould ſuſpect to be my Meaning. For my own part, I always judged and am fully ſatisfied, that the *plaineſt and ſimpleſt Medicines*, as well as the like manner of preparing, is always the beſt and moſt eligible.

Nei-

Neither would I ever value or give the very leaſt conſideration for the Knowledge of ſuch a confuſed, *ſilly, ill-contriv'd Mixture of Things*; or ſuch an idle and moſt ridiculous Preparation thereof; ſince we muſt or ought to know on which we depend, or which it is that principally does the *Feat*. And therefore accordingly it is, that we confide and rely, in *one ſimple Medicine*, as that of *Merc.* the *Bark, Ipecacuan, Rhubarb, Opium, &c.* in the moſt intricate, or moſt difficult Caſes. I might further obſerve on this Head, of her Aſſiſtance from her *Tutors* of the *Profeſſion* in the cooking up of this Receipt, that the Words, Dreſs and Manner thereof, ſeem pretty plainly to diſcover it; as that of her *Crucibles of the twelfth Size*, —— *to acquire an acrid Taſte*,—— *calcine*, —— *Averdupois*,——*Suppreſſion of Urine from a Stoppage in the Ureters*,—— *Formation of Gravel*,———— *impregnated*,———— *retained, &c.* And now I ſhall next obſerve to my Reader, that I cannot but frankly and freely own, that I aſſerted her Powder (before her Diſcovery thereof) to be burnt *Oyſter Shells*, mix'd with *Sal Prunel*; and I cannot but at the ſame time own, that I am yet a little of the ſame Opinion ſtill, from my taſting it. And this I am the more readily induc'd to believe, or more confirm'd in, by Mr. *Bolton*'s Paper of Powders, which I

care-

carefully examined (and which were made up in a very great hurry, as he acquainted me, occaſion'd by her multiplicity of Buſineſs at that time) ſince they were extremely different in their Taſte; the one appearing to be very ſenſibly ſtrong of the Salt, or *Nitre*; whilſt the other proved quite inſipid, or without any ſuch like *Saltiſh Taſte*, which I likewiſe made Mr. *Bolton* himſelf to obſerve at that very time; and who then endeavoured to excuſe it, by telling me of her great hurry, *&c.* It ſhews however the Uncertainty of her Preparations, even in ſuch where ſhe can any way pretend they have been the moſt ſucceſsful, as in this Caſe. Yet this I am ſtill well ſatisfy'd in, that the calcin'd *Oyſter Shells* with *Nitre* is the better Medicine of the two. Nevertheleſs it may not alſo be amiſs, yet further to remark of her Powder, that the principal uſe thereof, which ſhe her ſelf ſeems to give it, is that of its being an *Aſtringent*, ſo to prevent the Patient from falling into a Looſeneſs, from the great uſe of the Decoction, which ſhe acquaints us is *laxative*, as Soap, no doubt, is, and yet more particularly with Water. But now according to her own Method and Doctrine, why, I pray, give *lenitive Electuary or other laxative Medicines* upon the Patient's being thus render'd coſtive by the great uſe of

her Medicine or Powder? Since it is plain, and even granted by *her own Observation*, that if the Person forbears the Powder, or that he takes lesser, or but small Quantity of 'em; and at the same time more of the *Decoction*, it will thus render the Body more *lax*, and consequently, at least, answer the full Intention of the *lenitive Electuary*. Nay, it should thus, surely, methinks, be far preferable; because thus altogether perform'd by the sole Use of *her own Non-such Remedy*. Neither would there then be any occasion for the Patient's taking such an unnecessary and *improper* Quantity of this so *constipating Powder*.

As to the *vast Pain* she speaks of, which it occasions in some, and for which she accordingly advises *Opiates*, that appears plainly likewise to be an idle *Jogg-trot*, she probably has lately learn'd from some of the *Profession*. Such Pain, no doubt, proceeds from her over or excessive Dosings, of which Mr. *Bolton* became perfectly sensible, and by my Advice for a while forbore the *excessive Use* thereof; or that of taking it in such Quantity, or so often as she had ordered him; and which she did not then persist in, but seemed readily and willingly to agree thereto, on my telling him to acquaint her, that I advised it as the best and safest Method. Nay, he had even in a great measure

ſure reſolved (after three Weeks taking it) entirely to have left it off, from the *Violence of the Pain* it put him to, (and as he alſo judged himſelf rather worſe than better) but that I perſuaded him ſince he had come ſo far, to try it yet farther; and that he ſhould, at leaſt, continue it double that time, but to leſſen the Quantity, or not to take it ſo often; nay, that he might ſo find the Uſe thereof (as of other Diuretic or ſuch like Medicines) and which he accordingly did.

Well, but in the next Paragraph on the Doctrine of *Laxatives*, ſhe is pleaſed to obſerve, and to compliment the *Phyſicians*, poſſibly, or probably, by the Advice of ſome of her *tutoring Friends* of the *Profeſſion*, to wit, on that part of occaſionally helping the Patient to a *Stool*, for which, ‡ *Take*, ſays ſhe, *the ſuitable Means by the Advice of a Phyſician*; for which uſe, ſhe thus ſeems willing or inclinable to allow them to be *fit and proper*. I hope they are to be very *learned ones for that Purpoſe*; and none I think more compleat and well accompliſhed for that, than ſuch her *tutoring Friends* of the *Profeſſion*: And yet, who indeed can be more fit, if ſo proper, as this ſo very knowing Lady herſelf, who thus *teaches all the Profeſſion.*

‡‡ As to her Obſervations on *Dyet*, I will venture to ſay, that ſhe knew very little or rather nothing of that Affair in the Beginning; or when I firſt viſited ſome of her principal Patients, at that time under her Care; and very poſſibly or probably, ſhe loſt nothing by the Hints (on this Subject ſhe might pick up amongſt her Patients) which came from ſome of us.

Now, towards the end of this good Female's *Preſcription*, ſhe is pleaſed to acquaint us, that *where the Perſon is aged, of a weak Conſtitution*, or *much reduced by the loſs of Appetite or Pain*; we are then to alter her Powder, and to give or mix a *a greater proportion of the calcin'd Snails, ſuitably to the* ‖ *Nature of the Caſe.* Mighty well again; and now let the moſt *learned Diſciples* and Followers of this very knowing *Female*, decide or determine this proper and *neceſſary Quantity*; for my own part, I dare ſwear and promiſe, I ſhall never attempt it, or ever endeavour to diſcover that *great Myſtery*; it may, indeed, be moſt fit and only proper for ſuch knowing *Adepts* her Followers, to pretend to. But as to the leſſening, or increaſing of the Quantities of her Medicines (there alſo menrioned in the ſaid Receipt) accordingly *as the Perſon can bear it:* I well remember, that in the Caſes publiſhed by Dr. *Hartley*, as well as the

the common Pretence, to be, where the Patient was ſo very weak or ſqueamiſh, as not able to take the full Quantities as ordered; then *died*, *grew worſe*, or that they *left off*; it was always alledged by her, or her Adherents, that the real Fault was, their not having taken a *ſufficient Quantity* of her Medicine.

‖‖ Laſtly, As to the Pills, ſays ſhe, they are principally or moſt properly to be taken in particular Caſes, as that of *Fits of Gravel*; and yet ſhe before adviſes them as a *Succedaneum* for the *Decoction*, where the Patient cannot ſo well take it; or that it does not agree with them, and ſo conſequently is proper to remove the principal Malady, to wit, either *Stone or Gravel*. The Lady *Bl———g* ſays, the Decoction not agreeing with her, ſhe inclined to have taken the Pills, but that Mrs. *Stephens* told her they would not do; whether ſo, or from any private Reaſons ſuch Anſwer was made, we cannot determine.

In fine, it ſeems hardly worth the while to trouble the Publick (at preſent) with much more on this *ſimple Subject*, only this, methinks, we may add, that one would be ſomewhat ready to imagine, that there had been a *whole Poſſe* of *veteran Females*, not to uſe the harſh Expreſſion of *old Women* that had all been aſſembled together, at the

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*contriving, wording, and writing*, of this moſt admirable and unparallell'd Receipt, although there were not any ſuch (as we are willing to ſuppoſe) concern'd in the Publication thereof.

In a word, I cannot well help thinking it were much to be wiſh'd, for the further Satisfaction of the Publick, that if ſuch who have the proper *Power*, and at the ſame time are ſufficiently willing, duly to inſpect into theſe ſo laudable Affairs, ſhould a little more exactly and particularly examine *upon Oath* (in a proper Court or Place) this ſo very ingenious and ſo very well-meaning *Female*, and poſſibly not worſe, if ſome proper Perſons of the Profeſſion were preſent, ſo I ſay to ask When? Where? From whom? Or how ſhe originally came to the Knowledge of this ſo very *valuable Receipt*; together with the ſo very ſingular and moſt particular Method of preparing thereof, *&c.* And whether ſhe prepared, uſed and practiſed it in the ſame manner when ſhe lived with the *Barber*, or in that of the picking or working of Hair, when in that Trade? As well as at what time ſhe firſt begun to practiſe the ſame? And who her firſt Patients were? Since *Soap* has been long ſufficiently known, and particularly that commonly called a *Soap Batch* or Soap only and Water, ſo frequently uſed by the Countrey Folks in

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graveliſh Caſes, *&c.* As alſo whether ſhe had no help in the cooking up this Receipt? and who it was ſo aſſiſted her therein, and how?

But to ſift and examine ſo very narrowly into this Affair, might perhaps be to diſcover too much, and conſequently not altogether ſo very faſhionable. In ſhort, of what great Uſe it is, or like to be, now it is diſcovered, either to my Reader, or to the Publick, I muſt leave them to judge.

Yet it may poſſibly be advanced, notwithſtanding all here ſaid or obſerved, that the whole of theſe Remarks amounts to very little, ſince *Facts* are ever preferable to all ſorts of Ratiocination; for that ſhe has not only *done Feats*, but that the Affair is ſtill yet further to be examin'd before that a proper *Certificate* be given by the *Truſtees* for that purpuſe. Now, if this be even granted, nevertheleſs this *Act*, methinks, does not *declare, certify or inform us*, that ſuch *Certificate* is to be ſigned by the *whole Number*, or even by *the moſt knowing in theſe Affairs*, but that it is ſufficient if ſigned by the greateſt Number of thoſe named; and it is greatly to be hoped, that ſuch are already very inclinable to be *favourable to her.*

And now then, ſince I am alſo ſomewhat inclinable to be *favourable*, I am conſequently

ſequently even ready likewiſe to admit, when it is put to Tryal, by Order, or under the Examination of the *Truſtees*, that it will or may even then do ſome good, (as well as other Things or Medicines daily do.) Nay, perhaps, even ſometimes as much good as *Oyl of Sweet Almonds*, and *Syr. of Marſh-mallows* is frequently obſerved to do: Or yet, whether ſtill more than that, or altogether ſo beneficial as ſome other things, I am even willing, likewiſe to leave undetermined. Nay, I am ſtill ready to go further in this, and therefore I will as yet ſuppoſe, that by the taking of an extraordinary Quantity of theſe Medicines, the Stomach becomes thus over-charged and loaded (as it certainly does with ſome who cannot ſo well bear it as others) it may thus, I ſay, in ſome meaſure hinder 'em from loading or overcharging their Stomachs with other Food, as not thus to be ſo able to bear it, and conſequently, not to create ſo great a Quantity of *ſuperfluous Humours*, occaſioned by over-eating of their uſual Aliment, *&c.* And therefore, from that abſtemious Way of Living, tho' ſo artificially brought on, they may find themſelves better. Notwithſtanding all this here allow'd, I ſhould nevertheleſs be very willing to know, whether all Patients, who are made ſo, or may become better from any ſuch

Cauſe;

Cauſe; or as yet, from the due Uſe of any other Medicine; Whether ſuch, *he* or *ſhe*, I ſay, *who adminiſters that*, would have Title or Pretence, *to any Reward?* becauſe, if they have, many of the Profeſſion (probably) might ſo come in for *ſomething* likewiſe. However, ſince the *Truſtees* are ſo *benevolent* to propoſe, faithfully to examine into the good Effects of this ſo very notable *Noſtrum*, Method, or Medicine, that they may accordingly do themſelves and the *Publick Juſtice and Satisfaction*, it might not, perhaps, be very greatly amiſs, were they to have ſome ſort of Regard to the following Thoughts, which, if they ſhould not ſo readily have been adverted to by them or others, I do here humbly offer to their, or the publick View, *viz.* That after having examined the proper Patients, to experiment on, they would accordingly be pleaſed to chuſe a ſufficient number, many of them alſo to be as nearly alike, as can be ſuppoſed in Circumſtances, or Ailments, Conſtitution, and Largeneſs of the Stone, or Quantity of the Gravel, *&c.* and ſo to give them various Medicines, as Diureticks, *&c.* in uſe with the Profeſſion in ſuch like Caſes. And thus carefully to obſerve, which it is, that has the beſt Effect, whether that of this *Female*, or all, or any of the others. I

might perhaps here be expected to ſay ſomething farther on the Difficulties which may poſſibly ariſe on this Propoſal; but it is ſufficient that I leave it to the *Truſtees*, to conſider and improve this Hint, as well as to the Practitioners of the *Hoſpitals*, who are ſo curious and *expectative* as to judge it worth their while to try and follow her *Preſcription*, not (it ſeems) being ſufficiently before acquainted with the Effects of ſuch like Medicines, or *Hodge-potch* Compoſitions.

And now there remains one Obſervation more, I would as yet add, which is, that whatſoever great good there is in this *Grand Medicine*, I always freely declared before it's Diſcovery, as I now do ſo ſtill; that even ſhe not any more than her Followers, is acquainted; nay, are *entirely unacquainted*, with that which is the principal thing, or the beſt and moſt uſeful part of the whole *Receipt*; or where it is ſuch Virtue lies, or the improvement thereof, which accordingly has better or worſe Effects, by a ſort of *meer Chance*, as they happen to uſe it. But if here urged, Why do I not diſcover it, if I pretend to know it? I imagine then, that I may be allowed to anſwer, that I know not that it is incumbent on me, to teach or inſtruct her, or her Followers, without

out being assured of my proper Share of the Pl——d—r. Nay, whether I may even deserve some Sort of *Consideration* from her, or the *Publick* (in thus lavishly spending my time on this Subject) by writing these *Remarks*, *Hints* and *Explanations*, here taken notice of, I must leave to *them to judge*. Yet were it rather to be left to me and my Friends (as some may have the good luck to have it) I doubt not, I say, but that then we should be full ready to determine very favourably therein.

I do as yet take the Liberty of adding some few Thoughts on the Subject of granting due Encouragements, for proper and useful Discoveries in Physick.

*The following Letter was intended to have been put into one of the publick Papers, during the last Session of Parliament.*

*SIR*,

'IF the Publick Health be that which (in 'the present Juncture) is truly wish'd, 'sought for, and intended, without Biass, '*&c.* I then offer the following Thoughts; 'but if any sinister, interested Motives (or 'private Views) can be imagin'd to be the 'principal End, the Reader need go no fur-'ther.

'Yet since I am willing to suppose it in 'the best Sense, I shall then inform you, 'that many years ago, I proposed to the 'then *Secretaries of State*, Mr. *Addison*, as 'well as Lord *Stanhope*, that which I was 'well satisfied must be greatly for the pub-'lick Benefit; but they overlooked the Af-'fair, as judging it not so properly to be-'long to them, *&c.* However, time soon 'shew'd the contrary; it being not long 'thereafter, that a Council of *Health* was 'appointed in *France*, (as well as here) on 'occasion of the Plague then at *Marseilles*: 'And now, the House of Commons have 'thought fit to take such Matters (in rela-'tion to Health) into their Consideration 'for publick Benefit. The Purport of what 'I then or now have to offer, is this, That 'publick Rewards be given or granted, to 'such who *discover*, or find out any thing 'for the *Publick Good* this way: that is, to 'the real Improvers of Physick. But then, 'that the Publick may not be so liable to be 'imposed on, let a Council for examining 'Improvments in Physick be appointed, or 'proper Persons to examine into the Reality 'of those Improvements, or the *Use and Va-'lue* of *such Discoveries*: And for the most 'effectual Method thereto, all who pretend 'to a sufficient Knowledge of Affairs of this 'Nature, may give in their *proper Schemes*,

'for

'for the bringing such a Work to the greatest Perfection; as well as how to make Choice of the *most proper, knowing, and unbyassed Judges.* And these Thoughts to be given in against some certain Day fixed, not to be perused, or open'd, till then; and so to be consider'd and put in Execution, according to the Merit and Reasonableness of the Proposal. The which if good, and truly and justly followed, the whole World would owe us the greatest Obligations; and by such a wise and laudable Proceedure, our Nation might thus gain *eternal Fame.*'

Yours, &c.

N.B. *The Business of the College of Physicians, is not to examine into the Discoveries or Improvements made in Physick, but to authorize those fit to Practice; or to hinder ignorant Practitioners from doing it.*

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## *ADVERTISEMENT.*

THERE just now appears (since my sending these Observations to the Press (a Pamphlet in Behalf, or in Vindication of Mrs. *Stephens* and her Medicine, call'd, *Truth unvail'd for the Publick Good.*

## *ADVERTISEMENT.*

I might, 'tis true, have call'd mine, *Truth unvail'd (on t'other Side of the Queſtion) for the Publick Good.* But I can hardly, indeed, imagine or judge this ſaid *Pamphlet* any way deſerving our, or the *Publick Notice.* The Author thereof, aſſumes thereto, a Name (*viz. Pitcairn,*) methinks, might full as well have been let alone. He at firſt then, ſets out to anſwer a Pamphlet, ſeemingly, very *little material.* And next, in order to make up a *Pamphlet of his own,* fills, or ſwells it with a Parcel of *Caſes,* ſo very frequently heard of, and often already publiſhed, that this, with her *Receipt,* makes up the Whole. And now I ſhall take the Liberty of adding likewiſe, which I forgot to mention in its proper Place, to wit, in her Directions on Dyet; where ſhe ſays, *Drink few Liquids,* —— *that ſo the Urine may be more ſtrongly impregnated with the Medicines, and the longer retain'd in the Bladder:* If ſo, I ſay, I ſhould be mighty glad to know, Why then make or give *Decoction?* in which there is ſo much *Water* or Liquid. Would it not have been much better, according to this *Doctrine,* to have adminiſter'd the ſaid *Medicines dry?* whether in *Pills* or otherwiſe. But of this more hereafter, if the Publick ſhould require it, or think it any way neceſſary.

*FINIS.*

A FULL

# EXAMINATION,

AND

# Impartial Account

Of all relating to

Mrs. STEPHENS's *Cures*, and *Medicine*

FOR THE

*STONE* and *GRAVEL.*

In Two PARTS.

I. Containing Nine of the principal CASES, firſt Publiſh'd by *D. HARTLEY*, now here ſtated in a very different Manner: With ſome few Hints on a diſſolved *Stone* in the Bladder.

It is herein alſo obſerved,

That the *Author* of the preſent Papers did diſcover and make known the ſaid MEDICINE of Mrs. *Stephens*'s long before ſhe made it publick.

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THE SECOND PART

CONTAINS

Mrs. *Stephens*'s RECEIPT, with the proper OBSERVATIONS and EXPLANATIONS thereon, *&c.*

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*LONDON:*

Printed for T. COOPER, in *Paternoſter-Row.* MDCCXL.

[Price One Shilling, or Six-pence each.]

## ADVERTISEMENT.

SINCE this Pamphlet has been printed, I was yeſterday inform'd by ſome Adherents to Mrs. *Stephens* (ſaid to be related by D. *Hartley*,) That there were two Patients, who ſome time ago had been ſounded by proper Operators, who found Stones in them; and they having taken Mrs. *Stephens*'s Medicines, were now found, upon ſecond Examination, to be without any. I ſhall not here make any Objections to this Account, as that ſome have been ſounded, nay even cut too by ſome of our moſt famous Operators, and thereon by them declared to be without any Stones; and yet have been found to have had conſiderable Stones ſtill remaining in them, whether when yet alive or dead; whilſt others have been cut by ſuch alſo for the Stone, who had none, *&c.* But rather putting theſe Relations now given out concerning this Succeſs, upon the moſt favourable Iſſue for the Purpoſes deſired and propoſed, I need only in that Caſe recommend the Reader to the Peruſal of the *Poſtſcript* to my firſt Letter herein; where I allow, and am ſatisfy'd, that it will be ſo in ſome Caſes; nay, that even *Water alone* will ſome times have *ſuch-like Effect*. And ſhould this be call'd in any great queſtion, after what has already been ſaid in this Pamphlet: I can, on ſuch occaſion, even call upon one of the *Truſtees*, to whom I then made ſuch Relation, probably, at leaſt, a Year and a half ago, Dr. *T———r* preſent, and I think Sir *H——* alſo; at that time inviting the ſaid Gentleman to go and ſee a Stone of a conſiderable Size, ſo broke and brought away by ſuch-like Means, all into broken Pieces of *Laminæ*, ſo that they can as yet be put together ſo to make up the whole Stone. Although I am of opinion this operating *Truſtee* never had the Curioſity to enquire, or ever to ſee it. But let us now ſuppoſe the very beſt we can of this Medicine, I ſhall then only here add, that in ſuch caſe (for Reaſons before hinted) I imagine I even then deſerve the beſt Share of ſuch Reward. Though according to all Appearance, as Matters ſeem to be carried on at preſent, ſome ſeem to be much more eager than my ſelf, at ſtrenuouſly endeavouring to procure or get ſuch Reward to be the moſt ſpeedily deliver'd; poſſibly, leſt the worſt might befall. ——

# PREFACE.

*THE following Caſes, and Papers, have lain by me a conſiderable time (as obſervable by them;) in a word, ſome from the time of Mrs.* Stephens *making any great Noiſe in the World. I have accordingly publiſhed them, much as they were originally writ. So that if the Manner or Parts of ſuch ccounts ſhould appear to be writ at different times, it need not ſeem very ſtrange. Neither have I carefully endeavour'd to poliſh the Style, not judging that greatly neceſſary to ſpend much time therein.*

*I have nevertheleſs endeavoured to keep as near and exact to* Truth *as poſſible; and if therefore, notwithſtanding this, there ſhould happen to be any thing herein inconſiſtent, or contrary to that ſtrict Veracity I have aimed at, I can only ſincerely aſſure my Reader, that it was no way intended. Neither do I imagine, that if there ſhould be any thing improperly repreſented, that it will be found to be in any very material Point; if it ſhould, which I flatter my ſelf it will not, none ſhall be more ready to acknowledge ſuch Error, and to make proper and publick Atonement for it. I do at the ſame time moſt ſincerely and ſolemnly declare, that I have not hitherto, neither do I now owe the leaſt ill Will to Mrs.* Stephens, *as ſome may but too readily ſuggeſt or imagine: For why ſhould I indeed? ſince ſhe never inclined, intended, or did me the leaſt Injury that I know of; unleſs I would ſuppoſe her having injur'd or miſled the Society, of which I am a Part. Tho' even*

*in this particular*, I ſhould be more ready to blame others than her.

*But why as yet, I pray, muſt a Man be looked upon as an Enemy to this notable* Female? *Is it ſo, becauſe he is willing and ready to inſtruct or inform his* Society, *ſo to avoid the Errors they are like to fall into? Is not this his Duty to the Society of which he is a Member? Nay, even to Mankind in general: Or is it not what they are reaſonably to expect of him? And is he not to aver* Truth *without Fear, or Favour, to any particular? 'Tis well if thoſe who judge otherwiſe,* be not Enemies to their Society, and Mankind in general.

*Yet whatſoe'er I may have ſaid in the following Papers, or howſoe'er I may (by ſome) be repreſented, perhaps, in being thought in what I have writ concerning this Female Practitioner, to have done it in an over-pointed Style or Manner, if it appears ſo to them, yet I know not but it is fully as allowable where the publick Intereſt is at ſtake, as all or any part of this I have ſo ſaid.*

*At the ſame time I cannot but ſay, howſoe'er* ſevere *I may herein appear to have been, it would even to me ſeem hard, ſhould ſhe receive nothing from the Publick for her Diſcovery (ſince invited or adviſed thereto;) and that too, notwithſtanding her Diſcovery, may not appear to me* the moſt ſincere: *Yet how much that* Gratuity *ought to be, or what Share ſhe deſerves of that Sum ſpecified by the Publick, is what muſt be left as the Publick or the Truſtees ſhall think proper to determine. Or as yet whether, or how far ſuch who have adviſed or tutor'd her to her own Diſadvantage, ought accordingly to make good ſuch* Gratuity, *or Satisfaction, ſhe may be judg'd to deſerve,* is what I muſt leave to others to decide.

*As to publiſhing who I am, it will eaſily enough be known, ſhould that be neceſſary. And ſhould the Name only ſerve to ſhew who gains* the Victory on this Subject

ject *againſt* ſuch Opponents, *it ſeems hardly worth the while.*

*In fine, my Reader may likewiſe obſerve by the ſecond Letter at the end of the Caſes, that I no way ſeem to have meant any ill Will to Mrs.* Stephens.

N. B. *It may not as yet be altogether improper I here acquaint my Reader, that the other, or Second Part, is call'd,* Mrs. STEPHENS's Receipt for the Stone and Gravel, with proper Obſervations and Explanations thereon, *&c. writ by me alſo, and publiſh'd ſome Months ſince: Such therefore as have already purchaſed that, may have this preſent Part by it ſelf from the Publiſher.*

*It may not likewiſe be improper to inform my Reader, that the foreſaid Part, call'd,* her Receipt, with proper Obſervations thereon, *&c. thus firſt publiſhed; the Pamphletſellers have frequently, when call'd for, inſtead thereof (from what I have obſerved) delivered, or ſold to the Purchaſer, quite another Pamphlet, (in behalf of Mrs.* Stephens) *call'd* Truth unmaſk'd for the publick Good, *&c. Of which idle Pamphlet I have ſpoken a Word or two, at the end of the* Obſervations on the Receipt. *This ſaid Pamphlet has ſo been given in place of mine: That, 'tis true, likewiſe has her* Receipt *therein, with a few Caſes before publiſhed (by* D. Hartley) to make a Pamphlet. *Yet how ſuch Blunder ſo happens I cannot ſay (ſince intirely different Titles) unleſs deſigned by thoſe Venders, the more to promote the Sale of the other. Although I more readily judge it to be, that having ſold mine, and having ſtill the other by them (to ſave Trouble,) give the Purchaſer that which remains with them. So that he who deſires to have the right, muſt examine the* Title, *which in full is,*

Mrs. STEPHENS's RECEIPT for the *Stone* and *Gravel*, with proper Obſervations and Explanations

planations thereon. Together with ſome Hints concerning the *Preamble* to the Act of Parliament on that Subject. To which are added, ſome few Thoughts how moſt properly to encourage valuable Diſcoveries, or real Improvements in *Phyſick* or *Surgery*. Printed for T. Cooper, at the *Globe* in *Paternoſter-Row*. 1739. Price Sixpence.

*Quære.* Whether if this Medicine be often found uſeful (by the long Continuance thereof) there will not conſequently be a Neceſſity of often repeating it? if not always to uſe it during Life; and ſtill more, as the Patient grows in Years: Since *Stones* and *Gravel* ſtill are engender'd from the ſame Cauſes, particularly the older the Patient grows.

*Secondly*, Whether by the long Uſe of ſuch ſtrong Diuretics, ſo greatly forcing Nature out of her uſual Road, we do not thus much change her common Courſe? ſo as to alter the whole Animal Oeconomy, and the uſual Secretions (hardly well to be recover'd in old Age,) Nature and the whole Fabrick by this Means ſuffering. And laſtly, thus becoming ſo much the ſooner deſtroy'd.

## Errata.

Page 7, l. 22, for *no* read *on*. P. 9, for *Kerry* r. *Cary*. P. 24, l. 13, for *her* r. *him*. And the Marks * † to the Notes at bottom ſhould be in the place of each other. P. 31, l. 15, for *ſeem* r. *ſeem'd*; and l. 31, *at*, *may have in* ———

# A full EXAMINATION of Mrs. *Stephens*'s Cures, &c.

HAVING had the Curiosity to examine several of the Patients of Mrs. *Stephens*, in relation to the Cures for the *Stone or Gravel* perform'd by her; I found them, as near as I can possibly judge, to be in the following Manner:

I.

Mr. *Bull*, at the *Globe* in St. *Paul's Church-yard*, having been much troubled with the *Gravel*, and being under her Care: I found him according to his own Account to have been a Person who used to drink his Bottle of Wine *at least one a Day*, (of red Port;) though others have alledged to me, it was oftner more likely *to be two*. Whereas, now being better, by the Use of her Medicines, &c. for many Months, it is to be observed that during all this time he quite alter'd his former *Regimen of Life*, as that of eating no dry salt Meats, *drinking no red Wine*, but instead of the Quantity and Quality aforesaid, only *half a Pint a day of white Wine*, add to this, about *a Quart of Water* during that time (in which her Medicine is dissolved) not used before. And though I do not insist from this, on the Invalidity *of her Medicines*, or that they were of no Use; yet surely had he used none such, but only to have observed the same Regularity and Abstinence here specify'd, in relation to *Aliment*, he unquestionably must have found himself better. This is more fully and particularly proved, even eight Months after taking the said Medicines, when he found him-

ſelf greatly better: he, nevertheleſs, in *November* laſt, 1737, again fell very ill; but then it was alledged, that he had not ſo duly, or had ſome time neglected the taking her Medicines. Upon this Pretence, I then, or on his Recovery, aſked him, Whether he had not, during ſuch time, altered his Method of Living, or to have been a little more free in that? Which he frankly owned me he had; and thus it plainly proved to me, that his Indiſpoſition, in a great meaſure, depended on the Irregularity of his Living, as has been obſerved.

*N. B.* This Patient is ſtill troubled with the ſame Malady, proportionably to the Irregularities of his manner of Living.

II.

I ſhall here alſo obſerve, that I ſpoke on the like Occaſion with the Honourable Mr. *Carteret*, whoſe Caſe may be as publiſhed by D. *Hartley*. Yet this I think may not be improper alſo to be added, according to that he related to me, *viz.* of his Abſtinence (ſince taking the ſaid Remedy) from all ſalt Meats as above; and tho' always moderate in Wine, yet ſince the taking Mrs. *Stephens*'s Medicines, drinks not above half his uſual Quantity of Claret at dinner, and full as little if any *at ſupper*; whereas he uſed formerly to drink his Pint or ſo at each Meal: he now alſo allow'd himſelf more frequent *Draughts of ſmall Beer*, which he uſed not before. This, with the Uſe of *a Pint and a half of Water her Medicine is mix'd in*, for a daily Addition, muſt ſurely make a great Alteration in the *alimentary Way*, and muſt accordingly, of itſelf, prove to be a much more *diluent Method* than formerly; and conſequently he might find himſelf better had he even taken *no ſuch Medicines*, tho' allowed alſo to be uſeful, as other proper Medicines likewiſe might have

have been, eſpecially if continued ſo long as theſe were, to wit, off and on, now at leaſt two Years; and for ought I know ſtill was in Continuance thereof to the laſt. But in fine, dying about a Month ago, on opening him there were ſtill two Stones found in his Bladder, big as ſmall Cheſnuts, though probably about three Years he had uſed this Medicine. But then the Anſwer firſt was, that he did *not continue it regularly*, or had not perhaps taken it for a Year. Yet on ſecond Conſideration, the *Aſſiſtants* to this good Woman, or her *Confederates*, next obſerv'd, they ſaw'd *the Stones* in two, and thereby demonſtrated to the Learned in Politicks, that her Medicine had had moſt extraordinary Effects towards waſting them, not perceptible before, and might conſequently have diſſolved the whole, had not the Patient thus unluckily made his final *Exit* before this great Cure was duly performed.

III.

Thus then it may not be improper to obſerve on what has been already ſaid, that Mr. *Snape* the *Turner* in *Panton-ſtreet*, (a Caſe alſo publiſh'd) drank large Quantities of *Decoctions* of Herbs, *as Mallows*, &c. at his firſt ſetting out, before the Uſe of her Medicine, as well as the uſing of conſiderable Quantities of *Oyl and Rum*, which did accordingly bring away very large Quantities of *Gravel and Stones*, of the latter, at leaſt, *thirty ſmall ones:* at the ſame time often uſing likewiſe the *Lenitive* Electuary; which *Lenitive* he every now and then continues to uſe even ſince the taking of her Medicines, propoſing ſtill to go on with it at proper times. And tho' he is now eaſy and free from voiding of Stones, yet ſtill continues to void *a glary Size* with his Urine, the common Humour attending or producing Stone and Gravel. 'Tis true he takes notice, that for all the Stones he voided

before the taking of her Medicines, to wit, the *Bolus's and Powders*, yet he found himſelf no way relieved of his Pain; but then it is alſo as obſervable, that for the ſpace of at leaſt ſix Months time, during the taking of her ſaid Bolus's and Powders, he found himſelf no better neither; until the drinking of her *Bottle of Water* each day, with the Soap diſſolved therein: after the Continuance of which for ſome ſhort time, he then begun to find himſelf better, and ſo mended daily. Now from what has been ſaid, it ſeems pretty evident, that *Stones and Gravel* were brought away from him moſt plentifully before the taking of any of her Medicines, that is, as has been ſaid, by the ſole Uſe of the *Mallow Drink, Oil and Rum.* So that had this been continued as long as her Medicines were, it ſeems, beyond all Controverſy, he would have found himſelf as well, if not ſooner. Nor need it ſeem ſtrange, that he did not find himſelf as yet relieved on his voiding the ſaid firſt Stones, ſince there were many ſtill behind, which occaſioned ſuch remaining Pain and Uneaſineſs; yet when the whole was brought away, ſuch Diſorder muſt conſequently ceaſe, whether ſo brought away by one, or t'other. He alſo freely owned to me, that the Uſe of her Medicines much *cloy'd or pall'd his Stomach* (as I obſerv'd,) and the ſame was alſo confirm'd to me by *ſeveral others* who took it, (though it may not do ſo with all, or to have the like Effect;) yet this was abſolutely denied by D. *Hartley* when I mention'd it to him, its ever doing ſo.

Mr. *Snape* was laſtly taken ill (on a *Sunday*) of a violent Pain towards the Neck of his Bladder, (ſuppoſed to be from a Stone there,) upon which the Apothecary being called, he adminiſtered a Glyſter or two, which had a good Effect, ſince the Patient thereupon found himſelf much eaſier. However he made no Urine, and ſtill continuing indiſ-

poſed,

poſed, D. *Hartley* attended him, together with Dr. *Shaw*; they thought fit, it ſeems, to adviſe and order him to take Mrs. *Stephens*'s *Medicines*, and ſhe being accordingly call'd upon for her Aſſiſtance, did make him up her Medicines, 'tis ſaid, more ſtrong than uſual; of which they gave him ſo much, that he could take no more; and ſo refuſed the farther Uſe thereof, the former proving no way uſeful; continuing ſtill to grow worſe, and voiding no Urine. Upon which Mr. *Hawkins* was called in, to ſound or relieve him, tho' that alſo was to no Purpoſe or Advantage. It was next, 'tis ſaid, propoſed to hurry him up and down in a Coach (as to *Kenſington*,) but the Patient refus'd to comply, ſaying, that ſuch-like violent Motion would kill him; and to me indeed it ſeems to have been an odd and deſperate Propoſal on that Occaſion; in fine, on *Friday* he died. In the mean time, our Practitioner goes on in like Manner.

## IV.

Dr. *Hartley*, after having uſed her Medicines (without at the ſame time, as he ſays, ſo much as knowing what they are) now for about the ſpace of * twelve Months, freely owns he finds himſelf *no better*. I cannot but ſay then, that I very much queſtion, that it would have been poſſible to have perſuaded him to the Continuance for a twelve Month of any one Medicine or Method that could be communicated to him, even by the ableſt Hand of the Profeſſion: What can we ſay then for ſuch an *enthuſiaſtick Credulity and Infatuation?* A Man of Learning! and one bred to the Profeſſion! thus to confide and abſolutely and only to depend on the hidden *Noſtrum* (at leaſt to him) of an *innocent Woman*. Alas! for Learning, and alas! for Degrees; for if this be the Caſe, then this good Female

* Now near three Years, and we hear of no Amendment.

male ſurely deſerves 'em alſo. But it would ſeem probable that this *honeſt Gentleman* has not ſeen or known a Sufficiency of *Practice*. He drinks only a very little *white Wine*, and daily takes her Bottle of *Soap-Water* with her *Powders*; he alledges indeed, that by the Uſe thereof he brings away Gravel, *&c.* and ſo he would with a continued Uſe of all *Diluents*. But he obſerves to us, that the Urine he voids, as well as that of others who take her Medicines, is greatly impregnated with certain *alkaline Particles*, &c. Yes truly, I allow it, and that it is the fineſt or more ſubtile Parts of her *alkaline* Powder or *Shells*, which mixes with the Blood and is ſeparated with the Urine: turning to *a green* when mix'd with *Syrup of Violets* (he ſo much wonders at) and from this ſame Reaſon alſo it ferments with Acids. Nay, it is plain, this very ſubtile Powder, ſo ſeparated with the Urine which falls to the bottom of the Pot, together with the common *glary Size* attending thoſe Maladies, is thus plaiſter'd together, (which ſhe and her Adherents call all Sand, or the Stone diſſolved:) And this I do poſitively inſiſt upon. Not but that I allow, if there is yet Sand, or Gravel, it may alſo be brought away, or mix'd therewith. Nay, I will even alſo admit, that Pieces of Stones be brought away by the Uſe of proper Medicines, or that ſome Stones, by accident, and indeed likewiſe even by the proper Means of Art and Medicines, may be crumbled, or ſeparated, and brought away in pieces; of the Truth of which, I am well ſatisfy'd. Yet I do not from thence infer, that it is therefore practicable on all manner of Stones: However, I am nevertheleſs alſo of Opinion, that there are few Patients, (or none, but may be render'd tolerably eaſy during Life, by proper Method or Means taken (without cutting) if they be *governable*. The Gentleman, indeed, upon talking with him on

the

the Regulation of *his Diet*, &c. acquainted me, that he had before the Uſe of *Mrs. Stephens's Medicines* been for a Year or two on *Vegetable and Milk Diet*, together with *Briſtol Water*, yet found himſelf no way better by this *abſtemious Method*. I then obſerv'd to him, that there could hardly be two Liquids, in all likelihood, more improper for him than that of *Milk and Briſtol Water*: And that I was not therefore any way ſurpriz'd that he had not found himſelf better, by any ſuch Method; it being plain to me, that Milk is not of the moſt *diluent kind*; this laſt being ſo very neceſſary in all ſuch Caſes; and that the *Briſtol Water* is as little, or leſs ſo, appears as plain from its *limy, chalky, or aſtringent Quality*. Nay, is it not unqueſtionable, that the moſt certain Uſe of this Water is in the *Diabetes?* that is in ſhort, to remedy our *piſſing ſo often*; whereas in that of Gravel, *&c. Diuretics*, and the powerfulleſt *Diluents*, which conſequently make us piſs the moſt frequently, are accordingly found to be the moſt uſeful. As to his *Experiments*, made no his own Urine (in taking Mrs. *Stephens's* Medicines,) as well as on thoſe of different Waters, or Mixtures, *&c.* for the Trial of *diſſolving of Stones*; that Water is one of the moſt conſiderable we very well know, as we have frequently before hinted, and often ſpoke of. Now as to the Why, *New-River Water* ſhould alone have a greater Effect, than when mix'd with her Powder, in relation to diminiſhing or wearing of the Stone, it no way appears ſtrange to me, tho' greatly intricate and wonderful to him: To me it appears as an *Aſtringent, or Alkali*, put into this *common diluent* Water, which being thus clog'd, conſequently has thus a leſs diſſolving Quality, as all Liquids, or Menſtrums, are only capable of diſſolving their proper Quantity of any thing put into them; and thereafter becomes *leſs ſtrong or efficacious* for any ſuch-like farther Uſe.

But

But what is it this learned Perſon *labours ſo hard at?* What is it that all theſe ſo very painful and troubleſome *Experiments drive at?* Why, truly, to prove that Mrs. *Stephens's Medicines* are the greateſt *Diſſolvers of Stones of any thing he has experimented.* Now there might perhaps be ſeveral Particulars in his Experiments to be call'd in queſtion: But to make ſhort Work, allowing him all that he wants to prove, yet I ſhall not therefore allow him, that the greateſt or *moſt violent and ſudden Diſſolvers, Stone-Breakers, Drivers*, or *Lithontriptics*, are conſequently *the beſt*, the *moſt ſafe*, or the *moſt adviſable* in all Caſes. Nay, that which is the leaſt ſo, is that which in many Caſes, is the moſt ſafe, and the moſt adviſeable to be uſed.

V.

Mr. *Screen*, at the *Seven-ſtars* in the *Old-Baily*, ſeems in a great meaſure to confirm what has been laſt hinted at. When I firſt call'd to enquire about the Nature of his Caſe and Condition, I found him to be in ſo much Agony and Pain, that he deſired to be excuſed ſpeaking to me until he found himſelf better; though this was at leaſt *eight Months* from the firſt taking, and the Continuance of her Medicine. But it was alledged, he had neglected, intermitted, or had not taken it ſo regularly as he ought to have done; tho' it ſeems rather greatly to be ſuſpected, that he took full as much thereof as his Caſe required. The ſecond time I call'd, I was told he was better; yet whether gone out (as they told me) or otherwiſe, I know not, but I did not ſee him. About three Months thereafter he died: and when open'd by Mr. *Freke*, he acquaints us with one Kidney being ulcerated, and intirely periſh'd; whilſt ſeveral entire Stones were found in the other. I have not much to advance on this Account: nor any Reflections to

make

make of such Stones found there, their not being dissolved after the so long Use of that Medicine, to wit, about eleven Months. Since a Medicine may even be a good one, and yet not sufficient to dissolve all *Stones*, or to perform all Cures; yet this I think may properly enough be remark'd, that besides loading a weak Stomach with such a Quantity of nauseating Stuff, neither Liquid, nor Powder seem'd much adapted, or very proper, for any Ulceration, could she have discover'd that. Nay, it may I think be freely said, they appear'd very improper; nor would perhaps even those, or many of the Profession have discover'd it; though some possibly might have suspected some *such Malady* from *Symptoms*, &c. However that be, considering his low State of Health, his great and continued Agonies, a wise, discreet, cautious, and prudent Physician, would not have inclined to have advised any violent Medicines, or that which put him to so great Rack and Pain; but on the contrary to have advised that only which was *gentle*, *safe*, *and easy*. It is most certain, that all diuretic Medicines improperly used, destroy and are greatly hurtful to the Urinary Passages: for which Reason, they ought to be used with great Caution in such Cases; or where the Parts are tender, inflamed, or ulcerated, because they will so be made worse. Thus the Son of *Theophorbus*, mention'd by *Hippocrates* in his fifth Book of Epidemicks, died the third Day by the Use of a strong Diuretick.

## VI.

Mr. *Preston*, a Gentleman of the Law, in *Kerry-street*, a temperate Person, and naturally a strong well-built Man; consequently able to bear a stronger Medicine than the former; being also afflicted with the Gravel; after seven or eight Months continuance with her Medicine found himself much

better, yet ſtill voided the like *glary Size*, common to ſuch Caſes, and as ſpoke of in Mr. *Snape*'s Caſe. He had, however, according to his Account, taken many Medicines before (taking to hers,) which probably had ſome Effect, in having carried off part of the Load of Gravel, or the ſizy Humour; at leaſt prov'd ſome kind of Evacuation, which was no Diſadvantage to the Uſe thereafter of Mrs. *Stephens*'s Medicine: However, during the foreſaid time of his Continuance to ſuch Medicines before hers; he then alſo kept to the conſtant Uſe of the *Briſtol Water*; of which I have before obſerved the Impropriety in the Caſe of D. *Hartley*: So that it appears no way ſtrange to me, if he found no great Advantage thereby, and that on his changing ſuch *dry*, *chalky*, *conſtipating Drink*, for that of Mrs. *Stephens*'s ſoft, oily, *ſalt* or *ſoapy Water*; he thus on the other hand found himſelf much better thereby. Nor is it any way material, its having been ordered by this, or t'other, ſince the beſt Practitioners may ſometimes order improperly, or are liable to Miſtakes. He farther obſerved, that Milk did not agree with him, rendering him *coſtive* (whether much uſed during the ſaid time I know not) but this Obſervation *on Milk* is more particularly confirm'd, the Impropriety thereof, as hinted in the Caſe of D. *Hartley*. The Charge of this good Female's Medicines (as the ſaid Mr. *Preſton* obſerved) ſuppoſing him to have continued it a Twelvemonth, muſt amount to about 50*l.* which Charge he ſeem'd to complain of; and as he is very frugal, and greatly willing to ſave Charges, ſo becauſe I told him I knew the Compoſition, he appeared ſufficiently willing to be inſtructed therein; to which I inſinuated, that I could not obſerve what Advantage I or the *good Woman* ſhould reap by acquainting him therewith; though I had at the ſame time, in gene-

ral,

ral, told him, that it was Soap and a *teſtaceous Powder*. However, Mankind eſteem thoſe Things moſt which are kept *as Secrets*, and are the moſt *hid from them* ; thus chuſing to pay the moſt liberally for being *deceived*, or kept in the dark ; very rarely valuing *plain or open Truths* ; and conſequently they muſt e'en be left to go on in their own way.

## VII.

Mr. *Pain*, Butler to the late Serjeant *Bains*, I was next inform'd of, asbeing quite well, and entirely cured, under the Care of Mrs. *Stephens* ; he inform'd me he had taken her *Bolus's* and *Powders* for ſome very conſiderable time, that is for many Months, to little or no Purpoſe : after which ſhe judged proper inſtead of the *Soap-Bolus's* to give him the *Bottle of Soap-Water* daily, which he no ſooner the firſt time *taſted*, than that he *cry'd out to her*, *This is Soap :* on which ſhe, *laughing*, replied, *What if it is?* at the ſame time owning *it to be ſo* ; yet then alſo pretended and told him, That was not the *principal Thing therein*. He, after ſome Continuance herewith, found himſelf conſiderably better, eſpecially after one very ſevere Fit he had therewith ; at which time he voided a ſomewhat *ſoftiſh Subſtance*, ſuppoſed (if I miſtake not) to be *a ſoftned Stone*. In a word, he continued at this about a Year and a Quarter, before he judged himſelf ſufficiently well to leave it off, altogether. During which time ſhe adviſed him not to drink *red Wine*, nor to eat *Cheeſe*, *Oyſters*, or *toaſted Bread*. The firſt of which was, no doubt, very proper to abſtain from, and poſſibly the ſecond was as well let alone ; but what there was much material or injurious in the laſt, to wit, the *toaſted Bread*, is what I cannot well obſerve, unleſs that it was dryer than when untoaſted. Thus then

it is to be taken notice of, that there was here alſo an Alteration made in regard to his Aliment (as obſerv'd before;) he now drunk only a little *white Wine*, with her *Bottle* of *Water* each Day, more than uſual, for *twelve Months* or longer. But even ſince this time, tho' pretty briſk and well when I ſaw him, yet he told me, he ſtill continued to void the ſame *glary Size* as before ſpoken of: Nay, he even likewiſe farther complain'd of Increaſe of Pain, and Diſorder of another Ailment: He ſaid, 'tis true, he was afflicted with it before, though not ſo much, which I know not that I am at ſo much Liberty to name, ſince ſome incline not to diſcover the like Ailment, tho' I may, I think, ſay, that a Weakneſs or Bearing-down of ſome Parts, (ſuppoſing it ſo) I ſhall not, however, over poſitively affirm that to be increaſed by the great Uſe of this *ſaponacious Medicine*. But even at beſt, is there any great Miracle in all this? to find a Perſon relieved of ſuch a Malady after a continued Uſe of Medicines for *fifteen Months?* Yes, ſay they, but we have long tried *a Phyſician:* Yes, ſay I, but longer ſtill when they have tried both.

*N. B.* He has had another Fit lately.

## VIII.

Mr. *Bolton* from *Newcaſtle*, one likewiſe quoted in D. *Hartley*'s Caſes, a Patient alſo of Mrs. *Stephens*'s, who I believe did continue her Medicines in the like regular Manner as is mention'd in his Caſe; after ten Weeks taking it, he thought of leaving it off (as there ſpoke of) till encouraged by me to go on with it *for two or three Weeks longer*, (he being come for that Purpoſe;) after which he accordingly begun to find himſelf more eaſy, as there ſaid; though before this, ſhe ſo over-loaded and *over-dos'd* him with her Medicines, as to put him to inexpreſſable and inſufferable Pain: When on his great Complaint thereof to me, I adviſed

and

and alſo told him, to tell her, that I recommended it as the ſafer Method to forbear both as to Quantity and Frequency of taking her Medicines; ſo that for ſome days he took not above half ſuch Quantity as before, until he found himſelf more capable of going on with the *full Quantities*. I, all along, or even before he begun to take it, told him *I well knew what the whole was*, and as I judg'd it might be of uſe to him, more eſpecially the *Liquid*, ſo I rather encouraged him in the Continuance thereof than otherwiſe: Although according to his own Confeſſion, *the Powders did never agree with him*, much *injuring his Aſthma*, he alſo freely and frequently owned to me (as well as confirmed by his Nurſe) that, of the *palling* and entirely taking away *his Stomach, or Appetite*, by the great Loads, or the ſo freqnent Uſe of the *Powders and Soap-Water* (though no way taken any notice of in his Caſe;) yet how could it well be expected *otherwiſe* in one in the 68th Year of his Age? From hence then it was plainly obſervable, both by himſelf as well as *his Nurſe*, &c. that he eat little or nothing, at leaſt, much leſs than uſual; ſo that it might be conſidered as a kind of an *artificial Starving:* Nor could there thus conſequently be ſuch an Increaſe of *Humours*, *Size*, or ſo, to create ſandy Subſtance. To which may be added, a greater Care and Uſe of more ſoft, light, and eaſy digeſting Aliment, a ſtill greater Abſtinence from *ſtrong or ſpirituous Drinks* than before, with the additional Quantity of *a Quart* of *Water daily* more than his uſual. This I may ſay, with the long Continuance of the *Oil and Salt* therewith (ſo frequently uſed by the Profeſſion,) or *Sugar*, a kind of *Salt alſo*, as Syrups are, is it, I ſay then, any way *miraculous*, ſtrange, or wonderful, that any ſuch Perſon ſhould find himſelf better, or relieved thereby, after the ſo going on (with all the Care, Exact-

neſs,

neſs, and Obſervation imaginable) for ſeven or eight Months together? But why, ſay they, did not Phyſicians do it? I can only ſay, that if it is his or any other's Misfortune not to meet with, to know, find out, or to diſtinguiſh a knowing and *able Phyſician* from another; or not to know how to chuſe, or to decide by common Senſe and Reaſon rather than from common *Vogue*, great Hurry and Confuſion (even in Buſineſs) Show, or Intereſt; this or ſuch-like Incapacity, or Deficiency of Diſcernment, *is not my Fault.* But who, I ſay, would continue or go on with ſuch a Load of *nauſeous Stuff* with ſo much incredible Patience and Obſervation for ſo long together, with any, even the ableſt Phyſician *in Town?* but to have changed him, and probably *half a Score more in a far leſs Time.* Or is it yet any ſtrange or uncommon Thing to find a Patient very greatly, or much relieved after ſome Months Uſe only of the *Scarborough* or *Tunbridge* Waters (alſo thereby to void Stones and Gravel, *&c.*) ſo to carry off a Fit, or Ailment of *ſuch-like Malady?* Surely this is what is, and daily may be obſerv'd by all Men. To conclude then as to the particular Caſe of Mr. *Bolton*; whate'er Advantage he might reap by my *Cautions* of *Forbearance* of her Medicines, when over-done; or by my Advice of *Continuance* thereof, when he was grown *tired*, and ready to give them over; it was not only he that reap'd the Benefit thereof, but ſhe ſolely reap'd the *pecuniary Profit*, as well as *the ſole Credit and Reputation of the whole.*

## IX.

Mr. *Stiles*'s Caſe, alſo publiſhed by D. *Hartley*, in his laſt Book of Caſes, being the 47th there mentioned; rather ſuppoſes than proves the ſaid Patient's Malady to have been *a Stone*, or *Gravel*; Since he owns, that he voided neither by the Uſe

of

of Mrs. *Stephens*'s *Medicine*, though continued for *five Months*. But grew free, ſays this Author, *from his Complaints, and has continued ſo ever ſince he left off the Medicines, which is more than half a Year, February* 7, 1738-9. As to the Veracity of this Account, I humbly beg this *ingenious Author's Pardon*, if I do, and muſt needs differ with him in that Particular (though he perhaps then knew no better.) Yet it is certainly true, that this very worthy Gentleman Mr. *Stiles*, with whom I was well acquainted, had been ill of a feveriſh Malady for the Space of three or four Weeks, that is towards *Chriſtmas*, about three Months after the taking of Mrs. *Stephens*'s Medicines, and towards ſix Weeks before the foreſaid Date, as may be obſerved from this ſame Author's Atteſtation as above.

And now I am next willing to remark on the ſame Subject, that ſoon after the Date here mentioned (if not ſtill much indiſpoſed from that very Time I ſpeak of) this ſame greatly eſteemed Perſon, did again fall ill of a long and lingring Illneſs, ſeemingly tending to the *Icterical*, or *Jaundice* like kind of Malady; of which Indiſpoſition D. *Hartley* can be no way inſenſible, ſince he attended him therein *until he gave him over*. The Patient *laſtly died thereof* ſeveral * Months thereafter, and in ſuch a very hard and deplorable State, as that his Condition was highly to be lamented by all who knew him.

During which time of D. *Hartley* his attending him, this Practitioner obſerving the Difficulties, or Improbability of over-coming and curing his Malady, did accordingly prove inclinable to have ſome other

* Six Months Illneſs, and it is even aſſerted, that he was taken ſo before the Date mentioned by D. *Hartley*: Nay, that he then attended him before the 7th of *Feb.* 1738-9, and preſented him with the ſaid Book when ill in Bed.

other Phyſician called in, ſo to bear ſomepart of the Blame (if afterwards judged to be a miſmanaged Affair;) in ſhort, to take a Share with him in the Diſcredit of the Patient's Dying, and not to have that to happen under his own Hands alone.

And thus it was that another Phyſician of Eminence, *&c.* was call'd in, at which Readineſs of the ſaid noted Practitioner's coming (on ſuch-like Occaſion) I muſt freely own, I was not a little ſurpriz'd, and even ſorry to hear he ſhould be ſo ready, in the leaſt to have been concerned with any ſuch undertaking Practitioner; in all Appearance, more fit to join with Mrs. *Stephens* than with thoſe of a more regular Education. Nay, it is even related by this ſame *worthy Family*, that it was as yet further intended for the Patient, ſtill to have taken the *ſaid Female*'s *Medicine* in caſe he ſhould, a little, have recovered from the very bad and ſo low State he then was in.

And now it may not be amiſs I acquaint my Reader, that this ſame Gentleman Mr. *Stiles*, had for a very great number of Years been regularly attended, with long and frequent Fits *of the Gout*, (particularly of latter Years,) and which indeed he was never any more viſited with (at leaſt no way regularly) after the having taken this *ſaid Woman*'s *Medicines*; which ſeems to me to have had the following Effect, to wit, the occaſioning a far greater *Secretion of Urine* than he uſed formerly to have before taking of that Medicine; in a word, it ſeems plainly to have altered the natural Courſe of the *gouty Humour*, uſually in his Blood, by the uncommon Force and extraordinary Tendency of ſuch Medicines, carrying or hurrying the ſaid Fluid to the Kidneys; at the ſame time dilating, forcing, and opening, as they went, the Veſſels thro' which they paſs'd, particularly thoſe of the urinary Kind, on which they principally operated.

And

And then ſo it was, that though ſome Humours might thus be diſcharged, and the Patient become a little more eaſy for ſome ſhort Time (perhaps from the ſame kind of Humour likewiſe attending the Bladder.) Yet, upon the whole, the general Courſe of the Fluids and Humours, being thus more eſpecially ſecern'd, and carried off this Way; the Courſe of Nature muſt conſequently become ſo entirely alter'd, and not any more as formerly to diſcharge the foreſaid common gouty Humour, as it had uſually done before on the Extremities, ſuch as the Feet, or Hands. And thus alſo it appears to have been, that upon leaving off the ſaid ſaline, ſoapy Medicines, or Diuretics, the ſame generated gouty Humour then came to be mix'd with the whole Maſs of Blood; Nature not being able any more (from Reaſons before hinted at) to throw it into the Extremities as ſhe uſually had done.

From hence it likewiſe ſeems apparent, that the ſaid *Icterical* or Jaundice-like Malady enſued: more eſpecially on the entire leaving the farther Uſe of ſuch ſalt or ſoapy Medicines, ſo much given with the greateſt Succeſs in all *Icterical* Ailments. In a word, even ſo it happen'd, together with a Mortification of one of the Extremities (to wit, the Foot,) that this greatly to be regretted Patient made his final Exit. As to the Veracity of what here may be advanced, I do appeal to that Family, *&c.* and I dare ſay they wiſh he had never uſed her Medicine.

And now without troubling the Publick or myſelf further, in running after a Multitude of People, or examining any farther (ſince that would be endleſs) theſe nine Caſes here related, will I imagine be fully ſufficient to ſatisfy ſuch who truly incline to examine, with the greateſt Impartiality, into that Affair.

And next, it may not be altogether amiſs, that I take ſome Notice alſo of the fifth Concluſion in

this Author's Book, where he ſays, *It appears from the Experiments of Monſ.* Litter, *in the Memoirs of the Royal Academy, for the Year* 1720, *from thoſe of Dr.* Hales, *in his Hæmaſtaticks, and from what I have here publiſh'd, that common Water of ſeveral Sorts, is able to diſſolve a Variety of Stones taken from the Human Body. This ſhews, that an acrimonious Menſtruum is not* neceſſary *for that Purpoſe: and that even the mere Aqueouſneſs of Urine, may perhaps have a diſſolving Efficacy, if its concreting, incruſting Quality could be firſt deſtroy'd.* I muſt now, on this Remark of the ingenious Author, obſerve to my Reader, That a few Weeks, or Months at fartheſt, before the publiſhing his excellent Book of Caſes, in converſation I then acquainted him, that *Stones and Gravel* were frequently paſſed and brought away (poſſibly conſum'd alſo) by the ſole Uſe of *Tunbridge*, *Scarborough*, or other Water. To which his Anſwer was, *He did not know any thing of that*; though he would now, by what he relates above, ſeem *to be of another Opinion.*

However, let this Gentleman's Practice, of which we have been ſpeaking, or his Opinions, be what it liſts, 'tis certain that by following this good Woman, ſeveral ſuch-like Patients have been inconſiderate enough, likewiſe to follow him; and he has thus crept into a pretty deal of Practice in that Way. Neither are even ſome Apothecaries backward (ſo they find their Account therein) to be concerned in ſuch-like Buſineſs. But why, indeed, may it not well be allowed in them, when even the Phyſicians of the Hoſpitals receive her into their Hoſpitals, with her Directions for ſuch-like Patients; to their Credit be it recorded to all future Ages.

But to conclude; after my Readers have peruſed the foreſaid Caſes, together with the Part (by me alſo firſt publiſhed) call'd *Mrs.* Stephens's *Receipt*, *with*

*with proper Obſervations and Explanations thereon*, &c. they may then be more able to diſcover, whether in the whole I have done Juſtice to *that Perſon*, and *her Cauſe*, as well as to *her Adherents and Followers*. Thus they, as well as the *Truſtees*, or the *Publick*, may likewiſe farther obſerve, whether I have not in *Reality*, or in *Effect*, made *a true and effectual*, as well as *a ſincere Diſcovery of the real effective Medicine*; which was pretended to as *a mighty Secret*, and at laſt diſcover'd by her for the *publick Benefit*. That I diſcovered and made it known, at leaſt, a Year or more before ſhe did, and that too without the leaſt Preliminary, intereſted bargaining for a Gratuity, or any certain Reward, from any Particulars, ſuch as with the Subſcribers to her, or the Publick. But ſince now her Diſcoveries have been thought worthy, nay have even been determined and agreed upon, with her (by way of Bargain) to be deſerving of full Encouragement, and a generous Reward; I muſt refer, and can only leave it to ſuch, or the Publick, to determine alſo, whether he who in Effect, frankly, freely, and generouſly, before diſcovered it (as above) without then any farther intereſted Views, does not now nevertheleſs (ſince the foreſaid Determinations have been made in her behalf by the Publick) even fully as well deſerve (if not more) ſuch Reward, or the larger Share thereof, than even ſhe this notable *Female*, in her foreſaid intereſted manner of doing, as well as ſeemingly (when conſidered) the inſincere manner of the Diſcovery, more obſervable, by my Remarks on her *Receipt*.

Yet it may, 'tis true, ſtill be alledged, that I did not make ſuch a very formal and open Diſcovery thereof in the *Gazette*, or *publick Papers*, as ſhe has done. To this I readily and eaſily reply, that I apprehend, I did all that any private Perſon could well be ſuppoſed to have been able to do, as may

better be obſerved from the Letters here inſerted. Could any private Subject do more (who has not extraordinary Intereſt in what may concern the Publick) than firſt to addreſs himſelf to one at the head of the Profeſſion, who has great Intereſt with Mankind, and in high Credit with them in the way of his Profeſſion? acquainting ſuch that he intended to publiſh a Letter in the publick Prints, directed to him (the ſaid Phyſician) with his Name thereto, as well as that of the *Author:* Which Letter the Author then delivered to him (and which he read) therein actually diſcovering the Purport of the whole Secret, as is obſerv'd in the Letter hereto annexed. Upon which the ſaid noted Practitioner was pleaſed to excuſe himſelf (as there likewiſe related) deſiring, at the ſame time, that I would not mention his Name therein, inſinuating that this *Female* had many Great Men of high Diſtinction, who ſupported her Intereſt, and that he might conſequently thus diſoblige ſuch, and by them probably he would only be conſider'd as an invidious Perſon, or an Enemy to the good Woman. What was I next then to do, but to endeavour to publiſh it in one of the publick Papers? Which was alſo ſhun'd by ſuch Proprietors of that Paper, or Papers, as has been ſaid, to wit, for fear of ſuch Great Perſonages (her noted Patrons,) or that of being proſecuted by Law for prejudicing or hindering of her *Subſcription.*

And next, beſides all theſe Difficulties, to hinder my then farther Proceedure in this Affair, I as yet conſidered, and alſo very well knew, that if notwithſtanding all theſe Hazards, or Difficulties, I nevertheleſs ſhould perſiſt, and at that time publiſh the ſame; what would it then have avail'd? or what would have been the great Uſe thereof? Since hardly any one Perſon would have been any way ſatisfy'd therewith: Nay, poſſibly even but few if any of the Profeſſion; ſince they as moſt others would ſtill have been hoping for far greater

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Diſcoveries: as well as that moſt or all would nevertheleſs have remain'd in doubt, whether it was the ſame Medicine uſed by her. In fine, they would never have been ſatisfy'd of its being the Right, until they had it from herſelf.

Thus, then, I muſt now leave what I have here ſaid to the more ſerious Conſideration of my penetrating Readers, or the Publick, whether or not I have ſaid and done ſufficient on this Subject? And whether I accordingly deſerve their farther Notice, Conſideration, or Reward?

*The following* LETTER *was intended to be put into the* Grub-ſtreet Journal, *(whilſt yet in Being,) and was accordingly read before that* Society; *but they inſiſting that the Author ſhould ſign his Name thereto (for their farther Security) and he refuſing, that it was drop'd.*

To the Author ———

SIR,

IT has hitherto, you know, been the common Opinion, that every Individual is obliged, all he can, to ſerve the Publick. Yet this, at preſent, ſeems to be a very unfaſhionable Opinion, and not much minded. Let that however be as it will, I know not, as to my own Particular, whether on the old-faſhion'd Way of Reaſoning, I can properly reckon my ſelf called upon in behalf of the *Publick*, occaſion'd by the Advertiſements lately addreſs'd to it concerning Mrs. *Stephens*'s *Medicine*. Yet leſt it ſhould be ſo, that I ought to appear in the Cauſe and Defence of *Truth*, I have accordingly here ventured to ſend you the following Hints for *publick Uſe*, if the *Publick* ſhall judge them any way worthy their Acceptance. I thought at firſt then to have addreſs'd this Letter to ſome one at the Head of the Profeſſion, ſuppoſed to be a better Judge of theſe Matters than you may be; but

but having now altered my Design, for Reasons I shall not trouble the Publick or you with, I will suppose you, Sir, to be *Fore-man* of the *Jury*, or general Assembly of the Profession and Mankind, so to determine with their Assistance, as you judge most proper. I shall first then acquaint you, that on my informing some of *Reputation* in the Profession, that I could give some farther Light, and a more particular Account of these Matters than that hitherto publish'd by D. *Hartley*; it was, at the same time, ask'd me, Why I did not then do it? To which I reply'd, What is there to be got by so doing? The Answer was, *Reputation. Reputation!* said I; all to be expected is, that the Profession in general (may probably) be but too ready to say, Foh! this Scribler has acquainted us with *nothing new*; or instructed us *in naught but what we knew before, and* so much for *Reputation*; otherwise at best, *Probitas laudatur & alget.* So the Goodman, or Author, may gain his belly-full of *Praise*, or *Reputation*, yet starve at the same time. I could methinks write a whole Volume on this Subject of *Reputation.* Nay, when it has even rose to the greatest heighth, there has but very rarely been much got thereby in the way of *writing* of Books: The Lord *Bacon* and *Hudibras* died in a starving Condition, for all their *Reputation.* And 'tis well if Sir *I——c* had died much better, had it not been for a certain *Chance*, well enough known. Neither did *Milton* or *Dryden* fare much better. But to bring it more home to the present purpose; you will no doubt, with the foresaid Assistance, be very sensible, Sir, that in spite of all the *Reputation* gain'd in this way by writing physical Books in *Ratcliff*'s time, yet whilst he lived he still run away with the *Money.* Nay, I have heard a noted Author, and great *Practitioner*, facetiously say, That there was much more got by writing of *Bills than by writing of Books*; and I dare

dare venture to affirm, that moſt ſuch, as well as *Ratcliff*, were or are of the ſame Opinion. In a word, I find, that (as times go) when a Man has *Money* he has *Reputation*; whether he attains to ſuch *Riches* by Marriage, Recommendation, or otherwiſe. However, I am not quite ſo ſtiff, but that I can freely enough drop ſome Hints (to the Publick) on this Subject, without being at the ſame time much ſolicitous, or any way anxious of gaining either *Intereſt* or *Reputation* thereby. I believe then I may venture to ſay, that I was the firſt who frankly and openly declared this good Female's *Medicine* to be *Soap*; to wit, the *Pills*, or *Bolus*, made up with ſome Teſtaceous Powder, or ſuch-like, to diſguiſe it. The Liquid being the ſame diſſolved with Water, ſometimes more or leſs diſguiſed, *&c.* Thus I have ſince heard ſome of the Profeſſion (as if their own Diſcovery, without the leaſt Notice of me) moſt learnedly holding forth on the great Virtues of *Soap*. It is, however, well enough known, that *Soap Draughts* have frequently and many Years ago been *adviſed for Gravel*, &c. Now, as to the Powders in particular, I have already aſſerted them to be *burnt Oyſter-ſhells* mix'd with Nitre; or that prepared, *as the Sal prunell.* (often very unequally doſed by her in the like intended Papers.) The Account of theſe Medicines I long ſince ſent to *Newcaſtle*, to Mr. *Bolton*'s *Son* (who I doubt not will own it) even before, or as ſoon as his Father began to take the *ſaid Medicines*: at the ſame time, facetiouſly telling him they might thus alſo go on and practiſe in like manner at *Newcaſtle*. Thus then as I have already, and do ſtill aſſert this to be ſo, I do at the ſame time affirm, that when diſcover'd for the propoſed Reward, it will not be found any way materially to differ from this. Now, as to the Doſings, that, Sir, ought to be according to the Diſcretion of the *Phyſician*;

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duly proportion'd to the Patient his Caſe and Conſtitution, *&c.* a Knowledge this good Female appears but too much a Stranger to, of which I could give many Inſtances were it neceſſary, or worth the while, beſides that of Mr. *Bolton* in particular, who intermitted or leſſen'd his Quantities to at leaſt one half; or even a whole Day's Intermiſſion, *when violently rack'd with Pain by her over-doſing.* Neither do I think that he will deny, I adviſed him ſo; ſince I even bid him to tell Mrs. *Stephens*, *That I adviſed both him and her ſo to do*, as being *the moſt ſafe Method to be followed.* I alſo told her when he was ready *to leave it off* (as mention'd in his Caſe,) *ſtill to continue it for ſome Weeks longer, ſince he came ſo far for that Purpoſe, and that he had begun it:* That I, at the ſame time, likewiſe told him it was *no Secret to me*; nay, that *I had cured ſuch Malady by a much more eaſy Method.* And now it may not be amiſs I alſo obſerve, That even ſhe herſelf appears plainly not to know the *Cauſe*, or the *Reaſon* of ſome time ſucceeding, and other times to have worſe Succeſs; nor will others in general know it any more than ſhe, even *when ſhe has diſcover'd her Medicine.* Mr. *Bolton* (probably her beſt Inſtance) likewiſe allows, and affirms, that the **Powders did never agree with him*, ſtill *injuring his Aſthma*, &c. But now, Sir, if then it ſhould thus come to appear, that *I long ſince*, or even now, *have diſcover'd this Medicine* without any *View of Reward*, yet I cannot imagine but that I ſhould *deſerve* at leaſt as well *one half of the ſaid Reward*, as the Propoſer thereof *deſerves the other.* But this muſt be left to the *Diſcretion and Conſideration* of the *Contributors* †, whether *reaſonable*, &c. Neither has ſhe already been *ill rewarded* for what ſhe

* This was whilſt the private Subſcription went on.

† *N. B.* Calcin'd Shells, whether of Eggs, or Oyſters, are much the ſame in virtue.

ſhe has *hitherto done.* Yet alas! Sir, what be all theſe mighty Feats thus perform'd? To me I moſt ſincerely do declare they no way appear ſo wonderful, as to ſome (even of the Profeſſion, which I am ſorry to ſay.) Do not all men, the leaſt obſerving, find that hundreds of People daily are relieved, and void *Stones* and *Gravel* by the Uſe of the *Scarborough* or *Tunbridge Waters?* more eſpecially uſeful when uſed with *Exerciſe.* Thus alſo, every one of the Profeſſion will I believe readily enough agree, that *Oil* and *Syrup*, as that of *Marſh-mallows*, &c. continued for the ſpace of a *Twelve-month* (as ſhe does) or even a *leſs Time*, will bring away *Gravel*, &c. and ſo alſo render the Patient much more eaſy: This, in effect, being only *Oil* and *Salt*, as her's is, tho' not ſo *violent a Salt:* Tho' none of the Profeſſion ſurely would be able to perſuade a Patient to continue ſuch Remedy *ſo long*, even though ſo much more agreeable than her's is. But I cannot forbear taking ſome little Notice of thoſe of the Profeſſion, the Recommenders of this Medicine to the *Publick*, as *miraculous*, or *a none-ſuch Remedy.* Have they then thus *ſtudied*, and received *Degrees* of being *ſufficiently knowing* in this *Profeſſion* (perhaps from ſuch alſo, but too much deficient;) and, at the ſame time I ſay, ſo much to *admire*, *follow*, and *take* the *hidden Noſtrums* of a Woman, not in the leaſt pretending ever to have ſtudied this *Art*, the *Nature of Medicine*, *Aliment*, or that of *human Bodies*, &c. Nay they even owning alſo to have continued ſuch on themſelves near twelve Months, without *the leaſt Succeſs*; and ſo *ſtill to go on: Verily*, *Verily*, if this be *the Caſe*, that *ſhe ſtill knows more than they do*; methinks ſhe even full as well deſerves *her Degrees alſo:* or ſuch of the Profeſſion who admire her, ſhould *e'en ſtudy under her, or ſerve their Time to her.* Have not ſome in

*this Way* greatly *admired*, and run after a *Rabbit-Woman*, or an *itinerant pretending Oculiſt?* Yet that thoſe not bred to the Profeſſion ſhould be fond of running after *ſuch Novelties*, ſeems no way ſtrange; ſince *this Town* muſt ſtill have *a May-pole* once a Year at leaſt, to *dance and ſtare at!* For my own part (being one of the Profeſſion) were I poſſeſſed with ſuch an *unknowing*, *idle* Way of Thinking, I would directly renounce *all Pretenſions thereto*, as finding my ſelf *too greatly inſufficient* —— or otherwiſe I ſhould imagine, that a true Knowledge of *Cures* is only to be attain'd *by chance*. I am, at the ſame time, *heartily ſorry* to ſay ſo much on this Head, being I take the principal *Recommender* to be both a Man of *Merit and Integrity*, (but Truth will out on this Occaſion,) yet I know not, I ſay, whether he might not be full as ſucceſsful in another Way. Nevertheleſs, for all that has been advanced, I would not have the World in the leaſt to imagine, that I am above learning from *wild Indians*, or even from *Brutes* themſelves, the Uſe of the moſt *ſimple Roots*, or ſuch-like, any way *new, or truly uſeful*. But this Medicine has in reality been *robbed* from the *Profeſſion*, having been uſed and taught by them many Ages ago. Now, Why then, cry they, do not the Phyſicians uſe it? I ſay they do when needful; yet cannot ſo effectually perſuade a *Continuance* as this *good Woman can*. Let it ſuffice, I ſay, that all *Lithontriptics*, or Stone-drivers, do bring away *Gravel*, or even ſometimes may wear away or *diminiſh ſome Stones*; but ſuch are to be uſed properly, and that too by a *ſkilful Hand*. Nay, it ſeems indeed beyond all diſpute, that the moſt *violent Drivers*, and the *quickeſt Stone-breakers* (ſuppoſing ſuch) are at the ſame time the moſt *dangerous*; probably ſufficiently to be proved from the *extravagant Uſe* of this very *Medicine*. So

that

that they may ſave themſelves the *Labour* of proving it to be the *very greateſt*. Neither is it any way reaſonable to ſuppoſe, as ſome may, that I am in the leaſt an Enemy to the *Propoſer*, being, as has been obſerved, I have even adviſed the Continuance of her *Medicine*, yet I am not for *her* or *her Adherents* endeavouring to run *ſuch great Lengths* therewith. Thus, I have done no leſs with relation to *Ward*'s *Drops* (to wit, antimonial Wine) alſo *borrowed* or *ſtole* from the *Profeſſion*; nor do I know that the one deſerves a *publick Reward* any *leſs* than the *other*: And I could, methinks, provide *the Publick* with a *Sufficiency* of full as good *Noſtrums* as theſe are, at the ſame *Price*. Thus then I am an *Enemy* to none but the *Enemies of Truth*. *Amicus Plato, amicus Socrates, ſed majus amicus veritas.*

In fine, Sir, as this Subject may require ſome farther *Eclairciſſement* for *publick Uſe* (as hasbeen obſerved) and that this may draw to ſome Length, as in writing of *Caſes*, or farther *Illuſtrations*, &c. which ſuch an *Epiſtle* as this will not admit of; would it not then be a much more reaſonable *Propoſal*, ſince ſuch Methods of *Rewards* ſeem to become *faſhionable*, to ſatisfy the *Publick*, with a ſmall *Treatiſe* on this Head? After a *reaſonable Gratuity* is fix'd (left to their own Generoſity;) which *Treatiſe* ſhall *ſatisfy them*, or the *proper Judges appointed*, that ſuch Method there propoſed is a much more *ſafe*, *practicable* and *experimented Method* than that propoſed by Mrs. *Stephens*, or otherwiſe *no ſuch Gratuity* to be given. This, I hope Sir, need not appear to be an *unfaſhionable* or *unreaſonable Propoſal*, for attaining to *a modiſh Reputation*. Neither was I ever againſt *proper Gratuities from* the *Publick* to ſuch as any way made *Improvements* in *Phyſick*, becauſe I even propoſed it to *Secretary Addiſon and Stanhope*, the *giving of proper Rewards* to

*such who were judged to have any way improved Physick, so as to be approved of by the proper Judges, constituted for that purpose by the Publick.*

*I am, SIR,* ——

*N. B.* As I am not the most fond of appearing, or signing my Name, in the publick Prints, yet I am not so shy, or backward, but even so to satisfy the publick if requir'd: In the mean time, any Particular, who inclines to take the Trouble, may inform himself of the Printer of this Paper. [*Which the said Printer objected to, as too much Trouble, and not (he said) customary*, &c.

*P. S.* Some of the most *eminent* of the *Profession* seem to require, as a sufficient Proof of the *Excellency* of Mrs. *Stephens*'s *Medicine* for *dissolving the Stone*, &c. that two Persons, by them made choice of, (properly examin'd with the *Catheter* by a *Lithotomist* approved by them) should be the *Trial*, or *Test*, they seem most inclined to approve. *For my own part I insist not on any such Trial, since I think it may be a very good Medicine, as has been said, and yet not be sufficiently effectual on all Stones. Neither can I altogether agree, but that some Stones are wrought upon, or diminished, even in the Bladder, whether by Art, or Nature, (nay it plainly appears to me as above hinted,) so that I do not pawn my Reputation on the foresaid Proposal, such as think proper to put it to this Issue may. In the mean time, I have methinks at present said sufficient on the Nature and Quality of this and such-like Medicines.*

If said that —— Physicians have been tried unsuccessfully before the successful Use of this Medicine, or that of *Drops*, *Pills*, &c. I shall only now add, *I do believe it.*

*The underwriten* LETTER *was left ſome Weeks with the* Daily-Poſt, *there to be inſerted; but Difficulties ariſing, I withdrew it.*

To the Author of ———

*SIR,*

I Freely own to you I have of late amuſed myſelf with the publick Papers, in which I obſerved *a Propoſal of a Cure* for the Benefit of the *Publick* (to wit, that of Mrs. *Stephens*.) I thought indeed I could alſo have ſaid ſomething to the purpoſe on this Subject, and did accordingly commence a Letter to one judged to be ſufficiently knowing in this way; but he declined appearing in the Affair; which might poſſibly render me alſo leſs inclinable to publiſh my Name. On which I then alter'd my firſt Intention, and inſtead thereof directed it to the Author of the *Grub-ſtreet* Paper. But being firſt obliged to read it to thoſe judged proper to examine what goes into the ſaid Paper, no Objection was made to the Performance; but it was by them thought neceſſary I ſhould ſign and publiſh my Name thereto; it being urged as an Argument, that D. *Hartley* had done ſo: To which I anſwered, that I was not unwilling to tell them my Name, and that they might even declare it to whomſoe'er ſhould aſk it; yet I could ſee no neceſſity for appearing with my Name in *common News-papers*, unleſs on ſome more extraordinary Occaſion: nor was it any Example for me that D. *Hartley* did ſo. Now ſhould I repeat all that paſſed on this Head, I know not whether ſufficiently amuſing to the Publick, yet ſhall venture ſo to do, ſince principally relating thereto. I ſhall however leave inſiſting or taking notice of ſo weak an Argument, (urged by them) as that a Perſon who keeps not an *Equipage equal to another*, is not therefore in *Reaſon* or

*Ar-*

*Argument* a ſufficient *Match* for him ; but I ſhall rather chuſe to obſerve, it was advanced that this good *Female* had many great *Perſonages* who had taken her under their *Protection* ; and conſequently that there might be riſk in attacking *her Method of Cure*, or that which had been advanced by Dr. or Drs. —— Nay, that even the *Law* poſſibly might likewiſe be call'd in to the *foreſaid Power*, ſhould any one advance what might any way prove prejudicial to her *Subſcription*, more eſpecially ſince *already ſo well begun*, and the Publick appearing *ſo very well inclined thereto*. I farther plainly perceived that the Company I was in, much inclined *to have her Secret for nothing* ; ſo *others* were but ſo good as to pay for it. Which made me *ſhrewdly ſuſpect*, that the Publick in general might be of ſome ſuch like *Opinion*, and conſequently I ſhould only have the *Devil to my thanks*, ſhould I be any Hindrance to their receiving ſuch Benefit. D. *Hartley* was looked on as an excellent good Man on this Account, though I know not that he well could do much leſs, *all Things duly conſider'd* One of the ſame Company alſo alledg'd, that all *Phyſicians hardly* or *ever* meant any good to the *Publick*, either by *writing* or *otherwiſe* ; thinking only of their *own private Intereſt*, and that *all they did was ſo*. I own I ſhrewdly ſuſpected this *Gentleman* to be a Follower of the L—— from his ſingular Manner of Reaſoning. Though I could not allow but that there were in the *phyſical Profeſſion*, as in other *Societies*, ſome more or leſs *publick-ſpirited Men*. I was even whiſper'd by the ſame well-diſpoſed good Gentleman, not to be ſo *ſplenetic*, but e'en to let this *good-natured honeſt Female get her Subſcription*. I muſt readily own that ſome of theſe Arguments, eſpecially the latter, bore ſome weight with me ; particularly when I conſider'd *the Favonr I owed to the fair Sex* ; and that even thus *to ſeem* to attack *a Female*,

*male*, appear'd to be *very unmanly*. Though I could not convince my ſelf, but that I had rather directed my Arguments to ſuch *Males* of the *phyſical Tribe*, as appear'd ſo deeply to be engaged therein, ſo ſtrongly puſhing on *their Philoſophy* on us, along with *her Practice*. But beſides the Reaſons here given, for now declining my publiſhing the ſaid Letter, I farther obſerved, that thoſe of the Profeſſion appeared to be well enough ſatisfy'd that others did engage in *ſuch Affairs*, ſo that they might reap their Advantage alſo, tho' they declin'd meddling therein themſelves: That is, they approved of *catching of Fiſh, but not of wetting their own Feet for them*. So that which might be judg'd to be the Buſineſs of every one, ſeem to be that of no one. All theſe Conſiderations, I ſay, together with the *Duty* and great *Regard* I owe to the *fair Tribe*, made me thus reſolve, and at the ſame time to acquaint you, That I ſince obſerve by the publick Papers there are two others who interrupt, or interfere, with *her Scheme*, to wit, the *all-diſſolving Powder*, and the *ſtewd-p—ſs* Project, ſtole from *D—by*, &c. But it is time I ſhould ſay ſomething in behalf of this *good Female*, ſo well inclin'd to ſerve the *Publick*, tho' *too much for one Perſon to do, or to make up ſo much Phyſick as alledged by her*, &c. She, I ſay then, ſurely deſerves *that Sum* propoſed, full as well as *Godard* did from K. *Charles*, for the Diſcovery of *his Drops*, or as another did ſince that time. ——— Nay, I know not whether ſhe may not deſerve it e'en as well as ſome who may have in ſome other way. For my own part, I muſt at the ſame time declare, that the Profeſſion ſurely (if not the Publick alſo) appear at leaſt thus far obliged to her, that ſhe ſeems indeed to ſhew them (farther proved by others who have Noſtrums,) that when they are once aſſured, they have a *tolerable* or *proper*

*per Medicine* for any *Malady*, they do not *too ſoon* or *over-readily leave it* ; and ſo to fly ſtraight to another (too common with many of the Profeſſion, who ſcarce know the utmoſt Limits of their Medicine) but as ſhe (who knows no other Remedy) they ought, I ſay, to continue it to the laſt, at leaſt until ſure, they have tried the utmoſt Effects of ſuch *Medicine*, and ſo find it will not anſwer before they take to another. If thus, they then, or the Publick, do but receive ſuch Benefit alone from her, ſhe ſurely deſerves ſuch Reward. In fine, I could methinks bring many ſtrong Arguments for the Reaſonableneſs of her having, ſome ſuch-like Sum given her ; though I am apt to think, ſhe might get more by going on in practice without the Diſcovering it, ſo that it may be ſome queſtion whether it be doing her real Service in puſhing her to the Diſcovery thereof. Yet this muſt be left to her own particular Conſideration, and that of her Friends. Thus from this my perplex'd way of *reſolving*, or *doing and undoing*, you may eaſily apprehend, Sir, how very difficult and uncertain it often appears to be, to pleaſe the *Publick*, even when we ſtrive moſt thoroughly ſo to do. Yet, in ſpite of all here ſaid, ſhould there yet remain a farther Inclination of ſtill ſeeing my *foreſaid Letter*, I know not whether, in ſuch caſe, more could be ſaid, than that of Submiſſion to the *major Vis*. Nay, ſhould even her *noble Patrons* inſiſt on any ſuch *Publication*, what could be ſaid, but that *Obedience* were better than *Sacrifice?* And now, Sir, though charg'd by one of the foreſaid Company, that my *principal View* in writing the *foreſaid Letter*, was merely to acquire a private Gain, or Intereſt thereby ; yet you may obſerve by this, that I can eaſily enough thus lay it aſide, without troubling myſelf farther about the Publication. Though I cannot by any means comprehend, but

that

that the Intereſt of *a Particular* may alſo be conſiſtent or *blended* with that of the *Publick*, and probably when ſo, it is the moſt *ſolid and real Intereſt* of both. Neither can I perſuade my ſelf, Sir, that you have any Buſineſs at all, or any thing to do with the Name of a Correſpondent who ſends you *a Letter*; ſince you never pretend to put in any, without the due Examination thereof, whether or not fit for the *Publick*, as being either profitable or amuſing to Mankind. Now if unfit, why would you publiſh it? Or if hazardous, ſtill what Buſineſs have you with the Name? (unleſs you were only employ'd as common Printers for an Author.) Since if you incline not to publiſh ſuch Letter, on your own *Bottom*, why rather not to diſſuade ſuch Perſon from the *Publication* thereof, than to ſtrive to involve him in trouble, where he reaps *none of the Profit?* What gets your Correſpondent by ſending, or complementing you with a Letter, to oblige the Publick, and to improve your Paper? Is it not you who reap all the Profits thereof? And by which ſome acquire conſiderable Eſtates. Nor can I by any means imagine, as you ſeem inclinable to have us think, that it is any Favour done to us, to put in *a proper Letter* into your *Paper*, but that the Favour is unqueſtionably done to you, when any ſuch Correſpondent inclines to ſpend *ſo much of his Time* in any ſuch-like Way. If, Sir, you have any Objections, or Obſervations to make on this, you are at full Liberty ſo to do.

*From, SIR, Yours,* &c.

*N. B.* I ſhall not pretend to determine whether ſome more, even of the Profeſſion, may privately be inclinable to have this *Noſtrum diſcovered*, as be-

lieving to reap Advantage thereby. But I ſhall only ſay, that in whatſoe'er Light this Letter may be conſider'd, as being advantageous to this honeſt Female, or otherwiſe; yet this I will ſtill continue to add, that even her Friends (if not the Profeſſion alſo) without ſo duly conſidering the Proofs propoſed and demanded from her, are likely to involve her into a Scrape, which probably cannot redound to her or the Publick's Advantage; which ſeems plainly to appear to me. Now whate'er I may have advanced, yet I am no way unwilling to aſſiſt her with my beſt Advice, to ſhun that Rock (for the ſake of Truth) by her proper Application to me for better Inſtructions. But I am well ſatisfy'd, that when diſcovered, we ſhall hear of fewer Cures than now: Nor will it be minded, nor will hardly any then know the proper Uſe thereof; which ſhe herſelf even now does not.

*F I N I S.*

A

# LETTER

ON THE

## Origin, Nature, and Dignity,

OF THE

# Degrees of DOCTOR,

More particularly in

# PHYSICK,

Conferred in

# *UNIVERSITIES:*

First instituted by the

## Power of the *Roman Pontiff.*

WHEREIN

The Progress and Advancement of Knowledge in this Profession, is observed, during the Space of Two Thousand Years last past; whether amongst the ancient GREEKS, or ROMANS, ARABIANS, or MODERNS.

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*LONDON,*

*Printed for* J. ROBERTS, *near the* Oxford-Arms *in* Warwick-Lane. 1736. [Price 6 *d.*]

A

# LETTER, &c.

*SIR,*

SINCE charged with Singularity of Opinion, in relation to the Degrees of DOCTOR (more particularly in *Phyſick*) and that you deſired me more fully to explain my ſelf on this Head; you will by this I here write you, better judge of the Reaſonableneſs of what I advance.

I am not inſenſible of the daring Boldneſs of broaching ſuch Opinions, and of the vaſt Crowd of Criticks, Hornets, *&c.* I muſt naturally expect to attack me on this Singularity of Thoughts; yet, as Men who have Souls, dare to ſtart out of the common Tract, more eſpecially to follow Truth, though ever ſo ſimply array'd; ſo my Endeavours have always been to keep as near and cloſe to that as poſſible, let the Conſequences be what they would. Now whether by the Aſſailants

called ignorant, unlearned, undignified, or wanting Capacity, &c.

*Facta eſt Alea, valet quantum valere poteſt.*

Before *Hippocrates*'s Time, there appears not to have been a ſufficient Degree of Application and Obſervation, either in *Phyſick* or *Surgery*; ſo that in his Time it ſeems to have been brought to the higheſt Degree of Knowledge: Nor do we know, or will it, I believe, be advanced, that we have had any one Perſon who has ever yet arrived to his Degree of Knowledge ſince his Time (all, or moſt, ever ſince, that is good, being taken from him.) Though I cannot ſee why we might not as much improve; as he did, on thoſe before him, and conſequently even ſurpaſs him in Knowledge: when ſuch naturally ſagacious Men are to be found (of which all Ages, I doubt not, have produced ſome) and who, applying themſelves in this Profeſſion, ſtrictly following plain Truth only, as he did, might conſequently ſucceed as well: Yet, how difficult this muſt be, in a Time or Place of Luxury and Corruption, ſo contrary to the common Cuſtoms of ſuch Times; or how little any ſuch Men would be minded, I muſt leave you to judge.

If Formalities, inſtead of Realities, have been the principal Things improved or mind-

ed

ed ever ſince, to wit, this two thouſand Years, What great Matters then have we to brag of? or, Where are our great Advancements, as to the Realities of Cures? It may, perhaps, be advanced, that we have made ſome Improvements in the Anatomical Way: Now, even admitting this, Can we prove that it has advanced us one Jot further towards a Cure in *Phyſick*, or even that of *Surgery*? Nay, I may, perhaps, without great Hazard, venture to add, or even to perform any one Operation better than in his Time, it being a Thing well known to Anatomiſts, that the Veſſels, *&c.* from the Wantoneſs of Nature, keep not always the ſame Situation: Thus in ſome Bodies, there are only found one pyramidal Muſcle (in Place of two) and in others none. The Advancements then that we have made, may poſſibly be as much Matter of Curioſity and Speculation, as that of being greatly Uſeful as to Practice. But as this ſeems to lead me into another Field, to wit, that of the Nature of Practice in this Art; I ſhall, at preſent, chooſe to refer that to another Opportunity, and keep here to the Subject propoſed.

There was not any ſuch Cuſtom as that of Degrees of *Doctor* in thoſe Days; nor for, at leaſt, twelve hundred Years thereafter; or, perhaps, even ſo long after *Galen*; though ſo great an Improver of Words and Formalities. *Hippocrates* made himſelf well known in this

Art,

Art, and wanted no ſuch Formalities; but received the univerſal Voice with divine Honours, *&c.* The Word *Doctor*, amongſt the *Romans* themſelves, was no otherwiſe known or underſtood, than as a Teacher of their Language; that is, in more plain *Engliſh*, a School-maſter; *Medicus* being the only Name known for a *Phyſician*, till after the Deſtruction of the *Roman* Empire.

'Twas then the Biſhops of *Rome*, the Papal Authority, begun more particularly to ſhew it ſelf, by the great Conceſſions given from *Charlemain*, to *Leo* the Third, in the eighth Century; ſtill increaſed by ſucceeding Emperors and Princes. 'Twas then the See of *Rome* ſo advanced their vaſt Authority, and ſuch large Pretenſions; particularly in every Thing which had the leaſt Regard to Letters. Schools in common Uſe in the *Roman* Time, for the Teaching of the *Roman* Language, ſo neceſſary in thoſe Countries they had ſubjected (for the better Underſtanding of their Laws, *&c.*) were, by the foreſaid Authority, brought into a preſcribed Method, and thus turned into Seminaries, Colleges, and Univerſities, where the Metaphyſicks, and Philoſophy of thoſe Times were taught (*viz.* the *Ariſtotelian*) or ſome Cobweb Chimerical Notions, the Product of puzzling unexperienced Brains (without cultivating and judging from natural Experiments) thus idly preſuming to explain by

hard

hard Words, the hidden Laws of Nature, and firſt Laws of Motion, *&c.* To this was added, their Logic, or approved Method of Reaſoning: Which Liberty of Foundations, or at leaſt, Confirmations, were thus, at firſt, granted from *Rome* (and the Example followed by latter Princes;) the Maſters of ſuch Schools or Colleges, *&c.* being, in general, Monks or Eccleſiaſticks, were only to teach ſuch Doctrine as was approved of, as well as that themſelves were to be approved of, and under the Juriſdiction of the See of *Rome.* The methodical preſcribed Forms of Living, Praying, Cælebacy in Fellowſhips, their ſingular Dreſſes, Names of Colleges, together with the common Sloath, Riches, or Fat and Formality of theſe Times, and Cuſtoms, ſeem, as yet, plainly to appear in our own two great Univerſities. Nor was this Power and Honour only; but likewiſe proved greatly profitable to the *Roman* Pontiff.

That Divinity ſhould be taught there, and thus made proper Seminaries for Divines, approving and granting them all Sorts of Honours, Degrees, *&c.* need not ſeem ſtrange: Nor need it appear ſo very Wonderful, if their Chriſtian Religion was, in ſome Meaſure, blended with ſome Ceremonies or Cuſtoms (at leaſt) of the ancient *Romans*; which might, in ſome Meaſure, ſavour of ſuch Cuſtoms, Ceremonies, or Opinions, interwoven, and introduced into all the Learning, Laws and

Cuſtoms of the ancient *Romans*; any more than as all Religions whatſoever have ſtill been, more or leſs, tainted with thoſe (as well as that of the Nations) they deſcend from, or border upon. Now if the ſame Eccleſiaſtical or Papal Power, ſhould even alſo pretend to Authoriſe, Tutor, Approve, and conſequently Dignify, or give Degrees alſo to ſuch as ſtudied the *Roman*, or other Laws of each Country, intermix'd with the *Roman*; or even if more or leſs blended with Gothic, Feudetary, or Municipal Laws; eſpecially having ſome Mixture of Canon or Eccleſiaſtical Law, ſtill, in ſome Meaſure, interfering, or ſome way thus made dependent on this ſaid Juriſdiction, or ſo pretended to, need not ſeem greatly ſtrange to us. But, in the Name of Wonder, and the higheſt Admiration! how *Medicine*, or *Phyſick*, ſhould alſo be here included into theſe Seminaries, or Colleges (Hoſpitals, ſurely, being much the more proper place for ſuch, and hardly known to the former) is a Thing I cannot ſo well comprehend; unleſs it were, as the Story is told, That in thoſe, or ſome ſuch illiterate Monkiſh Times, *None ſhould be made Biſhops but ſuch as could read.* So poſſibly, it might then alſo be thought Neceſſary, by the foreſaid Authority, that thoſe likewiſe applying to *Medicine*, ſhould not only be able to read, but alſo to learn the *Roman* Tongue (the *Greek* being but little, or not

uſed,

uſed, or known there, till lately) together with the Doctrine, Philoſophy, and Logick of thoſe times. There was, indeed, ſomething further thought Neceſſary, as the having Maſters for that End, to read ſome publick Lectures on *Medicine*, &c. But how far ſucceeding Ages advanced in real Knowledge in this Art, by ſuch Method, is what I will not (at leaſt, here) pretend to determine, but rather chooſe to refer ſuch Thoughts to another Opportunity, ſhould I find it neceſſary to broach my Sentiments on the Nature of Practice, *&c.* Yet this I will, at preſent, venture to ſay, that *Hippocrates* knew nothing of this Sort of Education, or of the *Galenic* or *Chymic* Medicines, introduced in after Ages: And, as to *Surgery*, the moſt certain Part of Knowledge of the Profeſſion, that was entirely neglected, particularly as to the Practice, ſo as to be in a very low State, if not in a Manner quite loſt for, at leaſt, fifteen hundred Years. It was however not only thus, I ſay, that the Papal Authority tranſmitted their Honours, Degrees, Diplomas, *&c.* but this Authority (by Diplomas or Licenſes, *&c.*) was even delegated to their Archbiſhops: Nay, even every Biſhop had the like Authority granted them in their particular Dioceſe, who, I doubt not, could read: But what Judges they were of thoſe duly qualified for the Cure of human Bodies, I leave you to conſider.

But, methinks, the Clergy may freely enough allow themſelves beholden to the See of *Rome* for the great Power and Authority they are arrived at, their Honours, Dignities, *&c.*

And thus even when Kings, Princes, or Subjects, followed the Pontifical Example of founding of Colleges, yet ſtill it behoved them to be confirmed by the Conſent and Approbation of this Sovereign Pontiff; who granted his Briefs, or Bulls accordingly; as alſo reap'd the Profits of ſuch Foundations, Maſters, Scholars, *&c.* by the *Peter's Pence*, or yearly Money paid him from thence; beſides the great Power, Authority and Honour, he acquired thereby until the Reformation. But it had been well, methinks, for *Phyſick*, had he no way meddled therewith; but entirely confined his Seminaries and Favours to his Divines properly (or if the Lawyers pleaſe, he might even have them alſo.) Thus, after the Reformation, I ſay, Kings and Princes likewiſe followed this ſaid Example made them; founding Colleges on the like Plans; as alſo making Doctors of *Phyſick* by Mandate, or the Chancellor doing it by Recommendation, *&c.* Yet, whether this (by Mandate from the Prince) was done before the Reformation, may be a Queſtion? or whether it has ſince been practiſed, as being Head of the Church, or, properly, as Sovereign of the Realm,

Realm, is what I cannot pretend to decide, or of their Comprehenſions in theſe Affairs: But it is well known, that the *Roman* Pontiffs have not only taken upon them to give Titles to Emperors, Kings, *&c.* but even to degrade them, take their Crowns, *&c.* as Witneſs King *John*, with others, when diſobedient to the ſaid Pontiffs.

From theſe like Examples, and theſe latter Times, it was (poſſibly alſo, by particular Favour) that the Profeſſion were incorporated into diſtinct Bodies, with Grants and Charters in their Favour; 'twas now alſo that Parliaments thought proper to enter into the deciſion of this Knowledge (eſpecially with us) granting Powers accordingly; yet, what great Advantages have been reap'd from ſuch like Methods, I muſt leave them to judge; or what Care any ſuch incorporated Bodies have taken, as to the Knowledge of thoſe they admit, ſo they get the Pence, is ſufficienly known; but certain it is there was no ſuch Thing till of later Years. *Hippocrates* made himſelf ſufficiently known, eſteemed, and honoured in his Time (as all Men, truly knowing, no Doubt, may.) Inferiors or Ignorants, will die away of themſelves, when not attempted to be oppreſſed, reſtricted, or minded; and will only ſerve to give more Luſtre to thoſe truly knowing; which ſtill, ſooner or later, appears; tho' the Ignorant, or Unthinking, are often dazzled

with the first Eclat, or Show, till they have sufficiently bought their Experience. In *China* it is still so as formerly. It is not judged necessary to meddle with any one as a *Physician*, no more than with any Man's Cook; for if either, or any Man, poisons or plainly does Mischief, he is accordingly liable to be called to Account, and punish'd for it by Law; and so, no Doubt, all ought to be, whether of incorporate Bodies, or otherwise.

The Custom, or Sanction of giving Degrees, Honours, or Authority, to such as do not deserve them, must surely do more harm than good; and so also of those that have the Authority and Power of granting and giving Degrees, Licentiating, *&c.* who often know as little, or nothing material in this Profession. Now how much Good then this does to Mankind, or what Honour, Men truly Knowing, do acquire by receiving those Forms from such, is what I leave you to judge of.

Nor can I see why, in *Physick*, as well as in Law, there should not be Chamber-Council; or, as of old, amongst the *Romans*, who had it from the *Greeks*, that is, the *Juris Consultus*; thus giving the Advice, or first general Opinion, with the Method to be followed by the Practitioners; rather than to follow, or, at least, closely to be ty'd down to Practice, or common Attendance, themselves;

ſelves; which they may be ſuppoſed ſufficiently to have ſeen, or run through, in the former Part of Life. Such ſurely as judge themſelves capable, might put themſelves on that Foot; yet, probably, there may be fear of venturing to loſe their Practice; (if ſo, they may go on and keep to that) yet I cannot imagine, if prudently managed, they would, or ought to be leſs Valuable in Conſideration of Intereſt, if truly knowing: Beſides their being capable of doing univerſal Good, by extending their ſuperior Knowledge and Method to all Mankind; ſince otherwiſe the moſt Knowing, who cloſely attends Practice his whole Time, ſhall be principally, or entirely taken up with cloſely attending, ſome twenty, or thirty, conſiderable Families, and that too in great Hurry, eſpecially if a much greater Number: So that the reſt of Mankind, conſequently, are left to be help'd as they beſt can, or to ſuffer and periſh for want of the Advice of the moſt Able. For if there be any Preference, or any Difference, as to greater Truth and Knowledge in this Profeſſion, it is then unqueſtionable, that the true Knowledge of the Malady, the firſt ſetting out well, is the Principal; ſince the Cure is much more rarely wanting when we once know the Diſtemper; it being the want of a thorough and ſufficient Knowledge in that, which occaſions that infinity of Errors, which Practitioners, in general,

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are ſo liable to: Nor have ſuch Practitioners (ſpoke of) a ſufficient Time to think, and duly to digeſt, conſider thoroughly, to weigh, and juſtly to examine a Caſe, even when ſuppoſed to be ſufficiently capable; but if otherwiſe, that they are alſo wanting Capacity, in ſuch Caſe we can only leave the poor Patient to the Prayers of the Faithful.

Whereas in ſuch, or the like Caſe (I ſay) by the Method aforeſaid, of determining and directing, whether by writing, or otherwiſe, this Perſon's Judgment and Capacity would accordingly be obſerved or diſcovered by the Practitioner, as well as the Patient; and ſo, on the other hand, ſuch a Perſon would be moſt able, and ſoon diſcover who were the moſt capable of practiſing well, and making the moſt juſt Obſervations; and thus, on very extraordinary Occaſions, Alterations, or Changes, when greatly difficulted, they might ſtill have Recourſe to conſult the former (a good Practitioner, ſtill readily knowing the general and common Changes, *&c.*) Thus the Practitioner would, in Time, come to be appriſed of the whole Method of judging of the foreſaid judicious *Phyſician*; and ſuch his Knowledge conſequently become univerſal; and, in reality, the Patients, with their Caſes, with more certitude, more perfectly, and effectually taken Care of, than in the common confuſed and hurrying Way, ſo often without due Conſideration or Examination;

mination; and ſurely muſt ſtill be much worſe, if any room to ſuppoſe him alſo a blundering Practitioner. 'Tis true, indeed, that the greater Part of moſt Caſes, are cured by kind Nature, in ſpight of all the bad Practice, or repeated Errors of ſuch; but it is in the intricate, difficult, and more dangerous Caſes, that the extraordinary Knowledge is diſcover'd; or otherwiſe, by the Ignorance and Blunders of the Practitioner, that the Patient, once for all, pays the Whole: But I know not whether ſome may not be ready to object to having either Truth or real Knowledge too plainly diſcovered; thoſe however, who truly ſeek the Good of Mankind, as well as their own, will not.

Such Method, I ſay, of Writing, Reaſoning, or Directing of Caſes, would be a much more effectual Way of diſcovering Knowledge, than by the common Forms of Diſputation in Schools, or by *Theſis*, &c. ſo often borrowed, or principally made by others; the former being the trueſt Specimens of real Knowledge and juſt Obſervation, founded on immediate Practice, as they do immediately appear before us; ſince all Caſes, probably, are more or leſs differing one from another, and conſequently to be judged of accordingly: And therefore the general Method laid down, whether in Fevers, Smoll-pox, *&c.* can be of little or no Uſe, there being no ſuch Thing as any Certainty of *Criſis*, ſo com-

monly laid down; ſince varying according to Sex, Age, Strength, or particular Nature of the Conſtitution, Variation by Accidents, known or unknown, as Heat or Cold, the Seaſon or Change of Weather, Aliment, *&c.*

The great Benefit which Divinity or Law may have reap'd from the vaſt Variety and Multiplicity of common Forms, I muſt leave to others to decide: But I will venture to ſay, that Multiplicity, with the idle Shew, and pompous Forms in *Phyſick*, have, in reality, eat up the whole Subſtance.

*Hippocrates* was greatly knowing in all the Maladies, Diſeaſes, or Misfortunes, incident to the Solids or Fluids of Human Bodies, practiſing *Surgery*, with all its Operations; yet I am ſcarce of Opinion, that he himſelf practiſed that to the laſt, which, methinks, cannot well be ſuppoſed; or that it was poſſible for him to have attended that with his Multiplicity of Phyſical Practice; and therefore it ſeems probable, that he left the Chirurgical Part more particularly to be practiſed by his Sons or Diſciples, they, probably, ſtill conſulting him; all which might be, more eſpecially, in his latter Time. After him, both *Phyſick* and *Surgery* appear to have been upon the Decline; ſince its Profeſſors left Truth, and ſtrict Obſervation, following Chimerical Syſtems, *&c.* So even in *Greece*, where this Art was yet more eſpecially cultivated

tivated than elſewhere, it afterwards viſibly dwindled; nor any Authors worth the Notice, beſides a few of this ſaid Nation; yet even theſe, with all ſince his Time, ſeem to have been but mere Compilers from him, or from ſuch as had compiled from him.

As to the *Romans*, they hardly had any ſuch Profeſſion amongſt them, or were ſcarce acquainted with it, till after the rich Spoils of *Aſia* and *Africa*, that Luxury and Sloath were got amongſt them: Thus as Luxury, Sloath, Corruption, Inſincerity, and Chimerical Philoſophy increaſed; thus flying from original Plainneſs, and Truth (ſo as obſerved) this Profeſſion dwindled into infinity of confuſed Mixtures and mere Forms. *Hippocrates*'s Time being towards that of the *Peloponeſian* War, appears to have been the critical Time of the greateſt Power, with ſufficient Opulence of the *Greek* Republicks, though not yet arrived to that Height of Luxury and Corruption as thereafter. It was then that *Hippocrates*, by his great Integrity, and ſtrict Search after Truth, raiſed the Knowledge of his Profeſſion to that Height: But as theſe People thereafter, by Degrees, fell into Corruption, as from the Time of *Philip* of *Macedon*, to that of *Mithridates*; ſo Truth, no longer ſought after, this Knowledge alſo became corrupted; and, as we have ſaid, ſhrunk into mere Forms. As to the *Romans*, they appear to have known very little of it,

before the Time of *Mithridates*, *Pompey*, or *Julius Cæsar*. It was about the Time of *Mithridates*, that *Asclepiades* left *Greece* (being of *Bythinia)* and came to *Rome*, where he at first taught Rhetorick; but not finding his Account in that, he undertook the Study and Practice of Physick; more particularly practising that of Bathing, inventing hanging Beds with such Baths; together with Abstinence, Friction and Exercise. 'Tis true, indeed, *Areagathus* was at *Rome* about one hundred Years before him; but his principal Practice being by Cutting and Burning, he was said to have been banish'd from that City. In the Time of *Augustus*, commonly reckon'd the most polite Age, and he the great Incourager of Arts and Sciences, the chief Physician we then hear of in *Rome*, at that Time, was *Antonius Musa*, noted for his Recovery of the said Emperor from an Indisposition, by advising him to the Cold-Bath; and for which he was highly gratified, being honour'd with the Liberty of wearing the *Bulla Aurea*, as well as all the rest of the Profession, for his Sake: Nay, so high did the Humour run at that Time, for this Cure, that the Senate even also thought fit to erect a Statue in Brass (to his Honour) placed by the Side of *Æsculapius*, though, probably, likewise by way of Compliment to *Augustus*. We are nevertheless told, by the same Historian (*Suetonius*) that, by the

like Advice, which he gave to *Marcellus* (Nephew, and adopted Son of the ſaid Emperor) this Youth thus made his final Exit; ſo ill ſeems he to have known how to diſtinguiſh. 'Tis true, indeed, that *Livia* has been charged, or ſuſpected, by ſome, on this Occaſion, to have prompted *Muſa* thereto; though there appears not the leaſt juſt Ground for it; ſince he could not promiſe upon any ſuch certain Effect, no more than on the good Effects: Nor can we imagine *Livia* to have been ſo weak, as to diſcover her ſelf upon ſuch an Uncertainty, even ſuppoſing *Muſa* to have been ſo baſe to his generous Maſter, and to his Prince, with his own Loſs of Credit, Hazard, *&c.* beſides that, we very well know, that it was his common and principal Practice; having alſo recommended the ſame to his Friend *Horace* (as that Poet himſelf obſerves;) nor do we, indeed, hear much of his other Knowledge: What elſe we know of him, being of no great Moment, or Conſequence. And, indeed, from this Time forward, Baths appear to have been in great Uſe at *Rome*, both for Health and Pleaſure. But, before I leave this polite Reign, I muſt beg Leave to obſerve, that it is not a little ſurprizing, that the moſt certain Branch of this Profeſſion, to wit, that of *Surgery*, appears then hardly to have been known, or minded; nor do we know, or hear, of any noted Practitioner

in this Way, at that Time; which is greatly amazing, conſidering then the Blood-ſhed, Wars, Gladiators, Publick Games, *&c.*

In the Reign of *Tiberius*, we do not hear of any Improvements in *Phyſick* or *Surgery*; but that one *Charicles*, a *Greek*, was conſulted, in Relation to the ſaid Emperor, ſeemingly by thoſe about him, rather than by himſelf; who neither received any Medicine, or Direction, from that Phyſician: For this ſhrewd Prince, beſides his very low Opinion of their Knowledge in that Art, as well as his natural Jealouſy and Suſpicion, did not think fit to uſe any; ſaying, that a Man, after thirty Years of Age, ought to be aſhamed to let a Phyſician feel his Pulſe; yet *Plutarch* writes it ſixty Years; though, 'its certain, that *Tiberius* made no Uſe of any after thirty: Yet, as *Pliny* obſerves, he nevertheleſs allow'd very large Salaries to thoſe he had appointed as his Phyſicians.

After this Time, we hardly find any Thing worth our Notice, either in *Phyſick* or *Surgery*, until the Time of *Marc. Aurelius*, in whoſe Time *Galen* lived. 'Tis true, that the principal, or only one (eſpecially *Roman* Author) worthy our Notice before that Time, amongſt the *Romans*, or even, at leaſt, till towards the fourth Century, that is, to the Time of the Emperor *Juſtinian*, was *Celſus*, a Philoſopher, and Diſciple

ciple of *Aſclepiades*; though we have not ſo much as any Certainty in what Reign he lived; nor is it any way probable he ever practiſed; but appears merely to have been a great Compiler, principally out of *Hippocrates*, &c. whom he names, *Omnis Medecinæ Parens*; ſuch as the Philoſophers and Writers of theſe Times were, as *Pliny*, &c. who, in general, pretended to ſome Knowledge in this Art, yet did not practiſe: And there are, indeed, ſeveral Things which *Celſus* writes, in relation to *Surgery* in particular, which ſufficiently ſhew him to have been no Practitioner himſelf. It is, however, likely he might have lived in the Reign of *Tiberius*, and had, no Doubt, deſerved the beſt, to have been that Prince's Phyſician (which he certainly was not) had he, I ſay, been a Practitioner. *Quintilian*, who mentions him, ſays of him, *Mediocris vir ingenii*; and, conſequently, did not conſider him as a great Genius in any Way; but rather, as we have obſerved, as a Compiler, *&c.* And thus he writ of Rhetorick, Poetry, Agriculture, and the whole Art of War, as well as of Phyſick; and yet we know not of his Practice in that Way, no more than in the other.

*Dioſcorides* alſo lived in the ſame Age, tho' he was, properly, a *Grecian:* Nor have we any Thing from him, as to Method of Practice, in this Profeſſion, but hath left us a

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*Materia Medica*, or Deſcription of Herbs, *&c.* with an infinity of Virtues aſcribed to them by him.

After this, for above an hundred Years, we have very little, or nothing, until the Time of *Galen*, towards the End of the ſecond Century, in the Reign of *Marc. Aurelius*; though *Galen* was alſo of *Pergamus* or *Greece*; yet even he alſo can only be conſider'd as a mere Compiler, Tranſlator, or tedious, verboſe Commentator on *Hippocrates*; whom, by his bewildring Philoſophy, he has rather confounded and ſpoiled, than amended; 'twas he that ſo much infeſted, and brought the Practice into ſo much Confuſion; he is ſaid to have writ two hundred Volumes on this Subject. He ſeems but little to have minded *Surgery* (nor hear we of its being much minded by any other in his Time) although he treats, 'tis true, of the Diſorders of the Bones, *&c.* It's ſaid (not however to his Credit) that he was ſo frighted on Occaſion of the Plague, which happen'd in *Rome* at that Time, that he left it on that Account; notwithſtanding his greatly valued Antidote he made, and ſo much uſed; that notable confuſed Compound, the *Theriac*. And though even valetudinary, and that he lived to a conſiderable Age; yet that ſeems more particularly to have been owing to the Strictneſs of his Diet, than to the Uſe of his Medicines.

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From henceforward, or ſoon after, *Phyſick*, as well as *Surgery*, ſeem to have left *Rome*; nor do we, indeed, any where hear of any ſuch Thing for near two hundred Years; during which Time, it ſeems to have been entirely loſt. It was during this Time, 'tis true, that Diviſions and Perſecutions were in *Rome*, and that the *Roman* Empire was now invaded and rent, ſo greatly infeſted by the *Goths*, &c. which travelling, hardy, half ſtarved Nation, ſeem to have had no Occaſion for the Medicinal Tribe, principally increaſed by Luxury, Sloath, and Irregularity; ſince Men do thus accordingly apply to the Study of Remedies, proper to cure the Dregs of thoſe Evils.

Towards the End then of the fourth Century, this Art appears again to have return'd to *Greece*, or *Conſtantinople*, in the Time of the Emperor *Juſtinian*; who not only order'd the Body of the *Roman* Law to be collected and digeſted, but even that alſo of *Phyſick*, in which *Oribaſius*, a Phyſician of that Time, was principally employ'd; though *Ætius* alſo writ about the ſame Time, and in the like Manner; they were however both *Greeks*, not *Romans*. *Oribaſius* is ſaid to have writ no leſs than ſeventy Volumes on this Subject, though moſt of them are loſt; yet they cannot well be conſider'd, but as mere Compilers, principally from *Ga-*

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*len*, &c. and *Tralian* and *P. Æginet* (about the ſame Time) moſtly Abridgers of them.

From henceforward the little Pretence of Knowledge which remain'd, together with moſt of the *Greek* Writings, were convey'd by the *Saracens* or *Arabians* into the *Mahometan* Empire, eſtabliſh'd about two hundred Years thereafter; though what we have that appears the moſt conſiderable amongſt them, was that of *Avicenna*, *Meſue*, *Averroes*, &c. who were about the tenth or eleventh Century; their Theory, and principal Method of Practice however, appears, in general, to be taken from the *Greeks*: 'Tis true, indeed, they added Chimiſtry (the Product of *Ægypt*, about the eleventh Century) but at the ſame Time neglected, or, in a great Meaſure, loſt the more certain and uſeful Knowledge in this Profeſſion, to wit, that of *Surgery*; it being very plain, that there were a Sufficiency of Remedies before this Time; ſince *Hippocrates* did certainly do more without it, than they could ever do with it; there being, before that, in all human Probability, a Sufficiency of plain Remedies for all Maladies, whether in the Vegitable, Mineral, or Animal Kingdoms, or even enough in any Country, to ſupply it ſelf; ſince Providence ſeems to have provided ſo for the Maladies common to each Climate, that there alſo their proper Reme-

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dies do grow. 'Tis true, indeed, that the *Arabians* have made us acquainted with ſome good Simples; as the Rhubarb, the *Indian* Aromatic Spices, the Produce of *Aſia*, as well as thoſe alſo of the Countries they poſſeſſed; yet whilſt (I ſay) we ſo much employ our Time in ſtudying theſe, we readily neglect our own. But as they diſcover'd a few Simples to us, ſo they alſo confounded us with others; as the Uſe of precious Stones in Medicines, Gold, Silver, *&c.* and at the ſame Time, peſter'd us with that infinite Variety of Compounds, or Mixtures; ſuch as the Sugar'd Tribe, the Syrups, Juleps, Conſerves, Confections, Electuaries, *&c.* So that, in ſhort, they much more confounded us, than better'd us; and were, at beſt, but a practiſing Sort of Apothecary Chymiſts; they, indeed, diſcover'd the Small-pox, unknown to us before; yet left us but little the wiſer, as to the Cure. Nor were there any ſuch Things as Univerſities in Uſe amongſt them, or any Dignities of that Kind.

About this Time, or towards the twelfth Century, the Holy War being then carried on, it was thus thoſe *Arabians* were introduced to us from *Syria*; theſe were the only Books minded, and tranſlated from the *Arabic*, by the Monks, *&c.* who taught them in the Schools, till after the taking of *Conſtantinople*, in the Year 1453. that by Means of ſeveral *Greeks*, which came from thence,

into *Italy*, they alſo brought ſeveral Manuſcripts in their own Language, and firſt taught it there. After which, Printing followed; when, towards the End of this Century, or Beginning of the next, the Years 1526, to 8, *Aldus* then firſt printed *Dioſcorides*, *Hippocrates*, and *Galen*: Nor was the *Greek* Language hardly known, nor taught in the Schools, till about this Time; nor *Hippocrates* little minded, taught, or read, till after this Time. And thus alſo it was that theſe, as well as the former, were accordingly introduced into the Weſtern, and theſe more Northern Parts.

It was now, or before this Time, that Hoſpitals alſo came in Uſe, as well as that the general Chaos clear'd up a little, and that Mankind became ſomewhat more Inquiſitive into the Reality of Things, by Obſervation and Experiences. Thus *Surgery*, hitherto almoſt loſt, begun again to rear up its Head: Nor did Phyſick loſe by Hoſpitals and Obſervation, probably improving more this Way than by all that was taught in the Schools.

It was now (I ſay) in theſe latter Times, as towards that of *Henry* the VIII^th^ (that abſolute Prince) that Societies, and Companies, were eſtabliſh'd amongſt us, as has already been obſerved, their great Uſe, *&c.* The Apothecaries, till of late, were Grocers, Druggiſts, and Compounders of Medicines; and

the Method and Cuſtom of preſcribing was hardly, or not at all, known, till about that Time. The *Arabians*, from whom we ſeem to have borrowed moſt of their Compoſitions, Chymiſtry, Method, and Practice, uſed entirely their own Language, whether in Writing or Directing, *&c.* (as the *Greeks* had done in theirs;) the *Arabians* (I ſay) having no way minded the *Latins* or *Romans*. 'Tis true, indeed, that the *Romans*, according to *Pliny* (at that Time fond of the *Grecian* Language) did ſometimes uſe to write, or direct in *Greek*, for Medicines from the Druggiſts, or Compounders of Medicines; with which, however, he finds Fault, as merely political, as being thus more valued (ſays he) by not being ſo commonly known.

From all which, *Sir*, you will obſerve the great Reaſon our Moderns have to mind, or any way to follow, the *Romans* in this Art; or I might, perhaps, without great Danger, even add in any Art or Science; ſince it was the *Greeks*, who not only brought this Art into *Rome*, practiſed and taught it there, but likewiſe all the great Artiſts then were, in general, of that Nation: For the *Romans* were a proud, haughty, aſpiring People (and, when Luxury and Phyſick came in) became Sloathful, and were always principally addicted to War: 'Tis true, there were a few who apply'd to Philoſo-

phy, Poetry, and the writing of Hiſtory; but moſtly borrow'd, or following the Examples of the *Greeks*; which Language, in the luxurious flouriſhing State of the *Roman* Empire, they learned; and many went into *Greece* to learn it, and to be educated there; as *Cicero* did, *&c.* and as the *Greeks* were wont to do into *Egypt*, or as we do into *France* at this Time; theſe being the then living Languages, from whoſe Cuſtoms, Manners, and Knowledge, with their Obſervations on the Living, they thus learn'd, and profited more than by the Dead, which they had but little Regard to.

Thus the *Greeks*, I ſay, went into *Ægypt*, and had their Learning from thence; not from the old *Phœnician*, *Hebrew*, or *Chaldaic*, or any other dead Language whatſoever. The *Romans* did, indeed, at firſt, by their Power, force their Laws and Language upon us; after which, by Cuſtom, and the Power of the See of *Rome*, with ſome Neceſſity, for the better underſtanding of their Laws, Religion, *&c.* it was endeavour'd to be render'd univerſal, and thus went on.

When we conſider then, that we Moderns, in a great Meaſure were, and ſtill ſeem to be, the immediate Diſciples of the *Arabians*, particularly, and cloſely following their confuſed Farragoes of Medicines in Pharmacy and Chymiſtry, I cannot

not apprehend conſequently, why the Students in this Profeſſion, ſhould not much more reaſonably have ſtudied the *Arabic* than the *Roman* Tongue; and, that the Practitioners ſhould not thus, ſtill more reaſonably, have accordingly made their Preſcriptions in that Language, if afraid thoſe not of the Profeſſion might otherwiſe diſcover too much, ſince thus more hid. But alas! ignorant, mean ſpirited People, may fear theſe Things; but Men of true Spirit, Generoſity, real Knowledge, or good Will to Mankind, never will; but, on the contrary, will endeavour to render Mankind as Knowing as poſſible; it being rather the great Misfortune of Men of true Knowledge, to have to do with Fools, or Ignorants: Neither is it ſo eaſy to render People Knowing in any Way (as Men commonly imagine) and yet more particularly in this Profeſſion, nay, often not even thoſe bred to it. Do we not plainly obſerve, that it matters not ſo much the Knowledge of a Medicine, as the right Method of uſing it; the *Quantum*, the *Quale*, and the *Quomodo*, variable according to Seaſon or Particulars, as the good Judgment ſhall direct; or when to uſe, and when to abſtain, *&c?* Thus (next to knowing of the Malady) theſe are the principal Marks of the Phyſician. Do we not plainly obſerve, that every one knows the *Peru* Bark cures Agues? yet few know how ſucceſsfully to

uſe

uſe it; nay, might we not venture to ſay, even of the Profeſſion; elſe, What Occaſion would there be for calling in others? And thus it was that Dr. *Ratcliff* often cured ſuch with this, or the *Hypocacoan* in Fluxes, or with the ſame very Medicine which others had been long unſucceſsfully uſing before him. Were it not for theſe Reaſons obſerved, a *Charlatan* Tinker, or pretending Woman, might play the Profeſſor as well as the beſt: Beſides, that it's commonly obſerved, that notable Doctorizing good Women, are commonly the beſt Friends, and bring Buſineſs to the Profeſſion. For my own Part, I was always much more afraid of Ignorance, or of Mens knowing too little, than of their knowing too much.

Nor does any Thing appear more ridiculous to me, than that of crying, Such a Man has ſerved his Time, or been taught his Trade, and ſince in vaſt Hurry of Buſineſs all his Life; and therefore (ſay they) muſt conſequently know, *&c.* Yet nothing more common, than that they blunder, and jog on ſo in Life, to a great Age; and laſtly, die without ever having known any Thing material in their Buſineſs, whether in this Profeſſion, or any other; and yet ſtill leſs in this, ſo little viſible to the common Eye. Do we not daily obſerve, in the low and more common Parts of Life, that, but a very few Coblers well know how but to Heel-

piece

piece a Pair of Shoes, ſo as they ought to be, though at it all their Life-time? Nay, even a Porter (unleſs one in Fifty) ſhall hardly rightly know how, properly, to manage, and to carry a Burden, if any way uncommon, or out of his common Way; or even to deliver a Meſſage as he ought, tho' ever ſo plainly told him. Thus there muſt be that natural Sagacity (as well as a ſufficient Degree of Experience) which natural Sagacity Men are not to be taught. Now if a little of this be ſo abſolutely neceſſary in the moſt plain and commoneſt Affairs of Life; how much more abſolutely neceſſary is a much greater Share of this natural Sagacity, and ſolid Judgment, to ſuch who pretend to decide in the moſt intricate and difficult Parts of Knowledge, on which human Life depends? Neither is this neceſſary only to that Province, of ordering or adminiſtring of Remedies; but the like Solidity, Knowledge, Sagacity, Penetration, and Judgment, are no leſs neceſſary to judge, and well to perform any of the principal Operations of *Surgery* (to wit, the when, the how, and where) as well as the judiciouſly and properly treating them thereafter: For the Want, or Deficiency of which Solidity of Judgment (I ſay) infinite Blunders and Miſchiefs are committed; which, with utmoſt Care, will be endeavoured to be hid, and concealed from the Publick;

whilſt

whilſt a little accidental Succeſs ſhall be moſt carefully trumpeted about by the impudent or ignorant Operator. In a Word, for my own Part, I ſhould chooſe, and prefer, a judicious Nurſe, though but of a Year or two's Experience, before an injudicious one of ever ſo long Experience, who will be ſure to preſume on ſuch ill digeſted Experience; whereas the other will, at leaſt, be cautious, when any way doubtful, of doing Miſchief.

But to draw towards an End, *Sir*, you will obſerve, that I ſeem inſenſibly to be led in to treat of the Nature of Practice, which I would, at preſent, refer to another Occaſion: Let it now ſuffice, that I have hinted to you ſomewhat of the Nature of *Degrees*, &c. As for the particular Appellation of DOCTOR, ſo frequently and commonly uſed to ſuch as practiſe Phyſick, whether but *Maſters of Arts*, or *Batchelors* only, *&c.* that may be underſtood as a diſtinguiſhing Appellation in what they profeſs, as Counſellor at Law; or Diſcretionary, as judged to deſerve it, by their great Knowledge in this Profeſſion; in giving ſome new Light, inſtructing or teaching Mankind further Knowledge in this Art; or more particularly, to have diſtinguiſhed themſelves in this Profeſſion, without troubling *Holland*, *France*, *Germany*, or *Switzerland*, (by *Præmium*) to find

find out our Knowledge, or any other intereſted Method, or Society of intereſted Men, whether at home or abroad.

As to the Powers granted to particular Societies (as has already been obſerved) of what great Significancy, I ſay, is it, if not only the different Branches of this Profeſſion do interfere, and are confounded, one with the other, without any due diſtinguiſhing Marks for the Bounds of either? Or if, as yet, thoſe not regularly bred to any of its Branches, do, without Controul of any ſuch incorporate Bodies, what they liſt; nay, if Directors in the legiſlative Power do favour them, and they are even pleaded for by them, thus ſupporting them by Way of doing Juſtice, to what Purpoſe then ſuch Grants, or Acts of Parliament for ſuppreſſing them? (not that I am for Perſecution, as has already been hinted.) But how is it then, I ſay? Are ſuch Bodies of Men only incorporated to give particular Trouble to the more regularly bred, of Underſtanding and Capacity, as being the moſt Dangerous? or, on the other Hand, if we find the very Members of ſuch incorporate Bodies, running after (to be taught by) ſuch as they allow not to be Regular, What ſhall we ſay of ſuch Regularity?

To conclude, *Sir*, I know not what Notions you will form to your ſelf from what

has here been hinted; but 'tis well if your Idea of the Profeſſion (from this) be of a ſuperior Form than that of their being multiplied by Luxury, and conſequently, and principally, the mere Scavengers of the Effects of that Luxury and Corruption, Sloath, Intemperance, and Irregularity of Living, rather than from that of the Defects of Nature or Accident; are, in fine, thus the grand Soothers of Mens Folly and Extravagance; ſo that the Wiſe and Regular, are but rarely Cuſtomers: And though the more immediate Gain of common Riches ſeems to attend the other Side; yet, for private Satisfaction to Men of Knowledge, ſuch will ſtill wiſh to cultivate the latter, as I would yours, *&c.*

*I am*, &c.

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## *POSTSCRIPT.*

EVEN the Word Αρχιατρος, or, *firſt Phyſician*, ſeems a Queſtion, whether known, or in Uſe amongſt the *Romans*, till towards the Time of *Conſtantine*, or the firſt Chriſtian Emperors.

I am juſt now ſo ſtunned with a continued Noiſe of *Noſtrums*, ſo much the Taſte of the preſent Age, as well as that of Miracle Working, *&c.* that though a little wide of my intended Purpoſe, yet cannot forbear acquainting you with this ſhort Hint on *Rheumatiſm* (for which Remedies are ſo daily advertiſed) that, to cut ſhort, I know not any ſtrong Evacuator, whether by the Skin, or by Vomit, Stool, or Urine (or even of more mild and conſtant Continuance) that will not be ſucceſsful in *Rheumatiſm*, or even in *Gout*, that is not over rivited by Stones, or old Age. Thus all the bold, idle People in Town, may ſet up as ſoon as they pleaſe; *Hit or miſs, Luck is All:* Very viſible ill Conſequences happen but ſeldom; *A gold Chain, or a broken Leg. Let thoſe look out who have the Watch.*

# PHYSICK

IS A

# Jeſt, *a* Whim, *an* Humour, *a* Fancy, *a mere* Faſhion,

Even full as much as

# DRESS

OR

# DANCING.

To which is added,

## A Discourse or Letter on the Degree of Doctor, in this Profeſſion.

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*LONDON:*
Printed for T. Cooper, at the *Globe* in *Pater-noſter Row.* M.DCC.XXXIX.

(Price One Shilling.)

# PHYSICK is a JEST, &c.

OUR Title will, I doubt not, give great Umbrage to ſome; and if a few of the more thinking Part of Mankind ſhould not be ſo greatly ſurprized thereat, yet 'tis likely that the Generality will be ready enough to conclude it next to an impoſſibility, we ſhould ever be able to make good our ſaid Title, as that of, *Phyſick* being *a jeſt*, &c. Let us try then how we can make out this firſt grand Article. I know it will very freely be advanced and ask'd, Can any ſuch Profeſſion be a *jeſt* by which there is ſo much good Money to be got? But if that be the Caſe, or an Argument of any weight, I know not whether artful *Gameſters*, *Uſurers*, or gallant deſigning *Ladies*, &c. may not likewiſe as readily advance, that their Buſineſs is no more a *jeſt*, than that of the former. Yet I would again ask, (by way of return on the other ſide) how we are to find out or know a truly-able and well knowing Phyſician, whoſe Knowledge is *no jeſt*? Or otherwiſe, to put it as yet in other words, the certain *Criterion*,

or Rule, by which we are to judge of any one of them knowing more than any of *their Neighbours?* In a word, that Perſon of ſuch *ſuperiour Knowledge*, whether it be by his inſtructing, or teaching Mankind thoſe his ſuperiour Talents: or that it be by any other means he makes them truly and juſtly ſenſibly thereof. For if it be only by the foreſaid Rule of him that gets the moſt Money, (according to our but too common way of reckoning) it will then, I ſay, appear to be no more nor leſs a jeſt than the former. And now, ſhould we again think fit to put it to the Teſt of their own Words, we ſhould I doubt find, that the one knows juſt about as much as the other, if we depend upon them, and take their own Words for it, or that of their Friends. More eſpecially, if they cannot make the World more ſenſible thereof by their approved Productions, or by ſome evident Proofs of ſuch their undoubted Superiority and Knowledge. Being, as we have obſerved the World in general is ready and apt to judge, or conſider them to be pretty equal, and accordingly do hardly make a Shilling difference betwixt the one and the other, in their *Fees*, being in that nearly alike: particularly with thoſe of the ſame Claſs; of which kind there ſtill are ſeveral, even of thoſe we can reaſonably preſume are the beſt paid. And any diſtinction (being made) in this, it is rather in proportion to their Riches, and the Figure they make

make in the World, as that of their Equipage, or expenſive Living, *&c.* than from any real or ſolid Conſideration, as that of the real Merit and Knowledge of any ſuch Perſon. And next, if we privately examine each, ſeparately, as to his Opinion of the reſt of his ſaid Brethren, he will very readily inſinuate to you, that ſuch know but little of the matter, in compariſon with himſelf. Now as to the Good that is done, or how many are preſerved by the one, more than by the other, may be the queſtion. If then we would be determin'd in this by the Opinion of Apothecaries, whom Patients commonly agree to be far better Judges of ſuch Matters than they themſelves are, 'tis well if theſe Practitioners do not determine the Affair in favour of thoſe as the very beſt, whom they have the *greateſt number* of *Bills* from. In fine, we ſhall obſerve ſome Male, or Female, of the firſt Rank, to recommend ſome one Practitioner, by which ſuch Phyſician ſhall advance into an extraordinary *Credit*, *Money*, and *Buſineſs*: Whilſt another (at the ſame time) who is poſſibly much more knowing, or, modeſtly ſpeaking, knows full as much, is forgot or entirely neglected: or, according to the modern Phraſe, is little better then ſtarved. Is not all this Affair then of Phyſick, or the Practice thereof, a mere jeſt? Yes, ſay you; but I muſt take care of, and recommend my Friend. But then again, ſay I, it would by this Rule ſeem that the one

is

is even as good as the other, and conſequently not much material which it is of the Profeſſion; that is, in effect, it is thus little better than *a mere Jeſt*. But perhaps this Aſſertion will yet ſtill appear more plain, when we come to conſider the Management of this Affair under the Head of *mere* ‡ *Humour*. What I mean by *Humour*, is where Mankind are more particularly guided by their favourite Inclinations or Paſſions: or are thus ſomehow ſooth'd or cajol'd in their favourite Follies, rather than in making a truly, juſt, and reaſonable Choice of Men or Things; that is, from the real Merit to be found in ſuch, without the leaſt Biaſs from the Paſſions, altogether unprejudiced, entirely from the Strength of Reaſon. Thus then we ſhall obſerve, that Men are commonly led by their private Intereſt or *Avarice*, their *Fancy*, or by particular Affection; in fine, by ſome one or other of their Paſſions; otherwiſe by common Cuſtom, like Sheep, are led to follow one another, or at beſt ſome ſcabby *Bell-weather*, ſo implicitely directed and conducted by *one*, whoſe principal Intereſt it is to lead them wrong, according to his own proper Intereſt, without hardly having a Vote in their own Affair, even though a Matter of the greateſt moment, to wit, that of *Life* or *Death*. And all this from that ſilly idle pretence of their not being, ſay they, ſufficient Judges of theſe Affairs.

‡ *As to the conſidering this Profeſſion as a Whim, it is ſo, more particularly ſpoke of hereafter, under the Notion of Fancy,* &c.

Affairs. And how, I pray, is it very certain, that thoſe they depend thus greatly on, are much more ſo? Or any better Judges (ſurely not leſs unbiaſs'd and diſintereſted) than themſelves, tho' ſtrongly, and no doubt ſufficiently pretending thereto. But alas! when the ſame is duly conſidered, we ſhall more probably find it in reality to be an idle, negligent, inconſiderate Puſillanimity and Fear, rather than from any real and juſt Cauſe, without that proper uſe of their ſolid Reaſon duly: themſelves to inſpect and examine therein. For without ſuppoſing them to be proper Judges of particular Arts, Sciences, or Profeſſions, or that they are obliged to ſtudy them, (though if any, that, methinks of their Health, ought to be the firſt, which would not be the worſe for them when ill) yet admitting they do not incline, or are not to trouble themſelves with this part; I cannot however by any means be of opinion, but that the Study of *Mankind* ought (at leaſt in ſome degree) to be their Care and Application: Whereas we but too commonly, in reality do find, that they even know and apply themſelves full as little to that, as to the former. When were they, I ſay, duly to conſider, ſtudy, and know, which is that Man or Perſon of real and ſolid Senſe, Integrity, and Judgment, (which ought indeed to be the Study and Conſideration of every one) and that, without the leaſt regard to Party, Humour, Recommendation, Shew, idle, glary Embelliſh-

Embelliſhments, Intereſt, or Biaſs, they might then juſtly enough conclude, that ſuch Perſon ſo duly weigh'd in that true manner, could hardly be greatly deficient in what he applies himſelf to, (at leaſt not leſs than others, not thus duly poiſed) ſince ſuch Perſon of Integrity, Honour, and Knowledge, will ſcarce apply himſelf ineffectually to any thing he much inclines to. Nor will he pretend to impoſe on thoſe (more eſpecially) who put a Confidence in him, by unjuſtly undertaking more than what he well knows himſelf fully capable of. Whereas thoſe who are deficient in ſuch like true Qualities, they are on the other hand juſtly to be ſuſpected in every reſpect, not only as to Capacity, but even as to their Integrity. Yet ſo I ſay it is, that moſt Men do generally ſacrifice their Knowledge, Reaſon, or Judgment to their particular *Humour* or Paſſion; ſince nothing is more common than that they prefer ſuch and ſuch, as being of their Party, for the more effectual Support thereof, *&c.* when nothing can in reality be more ſtupid; ſince true Knowledge in Phyſick can be of no Party. However, they are often thus ſtill willing to ſacrifice their Reaſon, as well as poſſibly their Lives alſo, merely to their *Humour* or Paſſion. And ſo it is in like manner that Avarice, or Intereſt, often leads them; Relationſhip, or other Ties, *&c.* whereas ſuch, or any *Paſſions*, or *Humours*, have not in the leaſt to do with real *Skill and Knowledge* in

this

this Profeſſion. Well, but the Anſwer readily is, *ſuch a Friend* may do well enough *on a ſlight*, or common occaſion (which may be very true, being there may not be any) yet do they ſtill know the occaſion there is? But if thoſe ſuppoſe the one to be good as the other, then indeed we muſt give up our Reaſon: or 'twere full time to give up the *Profeſſion*, there being *at that rate*, *little or nothing in it*; which if ſo, they might methinks e'en juſt as well ſave their Money (given in ſuch way) in their own Pockets. *Humour*, as yet ſhews itſelf ſo very ſtrong in moſt caſes, that whilſt in the fit of an *Humour*, or Paſſion towards ſome particular Perſon, whether from Love, Intereſt, or mere Whim and Fancy of pleaſing us during the time, we then admire and look on ſuch with the greateſt Pleaſure and Satisfaction: Nay, they then do in reality appear to us with the Faces, and Graces, of *Angels*, when we are ſo catch'd, and if it happens, or is ſtill ſo continued when dying, being in that deluſive or affectionate *Humour* that moment, are ready to leave all or moſt to ſuch. Whereas if either then, or before, this Perſon upon ſome trifling occaſion happen to diſoblige ſuch dying Perſon, they then appear hateful and like *Devils* to him; as well as that their Perfections do but too commonly ſeem Imperfections, and are thus as ſuddenly ſtruck out of all favour: which I doubt at ſuch time proves to be but too much ſo,

even with the very beſt of us: yet ſurely this can, or ought to have nought to do in matters of Phyſick. It would indeed be needleſs, to enter into all the variety of *Humours* Men are poſſeſs'd with, every Particular readily knows his own Inclinations, if not that of his Friends alſo; and it is not a little ſurprizing to ſee with what Warmth, *Sophiſtry*, *Rhetorick*, or *Jargon*, every one juſtifies and ſupports his own dear *Humour and Inclination*, or that of his Friend. Thus I know not whether *Fancy* is not properly enough to be conſidered under the Denomination of *Humour*, or whether it ought rather to be claſs'd under its own diſtinct Head. Yet in the latter there would ſeem to be ſomewhat more of the whimſical, or *Je-ne-ſçay-quoi*, more than in the other. So a Phyſician is often choſe by mere *Fancy* by ſome Lady, *&c.* tho' they can hardly diſcover why or wherefore. Often *a mere Whim:* If not accompany'd likewiſe with the utmoſt Inconſtancy, and altogether *fantaſtical.* But when a real *Fancy* for the Perſon of the Man, for reaſons beſt known to ſuch Female, the Affair then is in itſelf ſomewhat more excuſable. Altho' it may not be ſo readily allow'd, that it is the true Standard, we are to be ruled by, ſuch as that of the real and true Knowledge of his Profeſſion.

Thus Practitioners are now employed proportionably to the Intereſt and Friends they have, or can make, and very rarely or ever any otherwiſe,

wiſe, ſuch as by that of their real Knowledge, *&c.* Neither is it indeed an eaſy matter truly to find out, that the one Practitioner is any way more diſtinguiſhable for his real Knowledge than the other, as times go. Since they live and make a figure in their Buſineſs proportionably to the Intereſt and Friends they can make: or are indeed employed (in a great meaſure) according to the Show, Manner, and Expence of their way of living; that is, proportionably to the number of their friendly Acquaintance; or that of the Ties or Company they or their Family have, or keep. Nor ſeems it hardly worth the while, to ſhew our ſo great Spleen or overmuch Anxiety againſt the one, or the other, tho' even the moſt ſucceſsful in attaining a great deal of Buſineſs in this way in the preſent Mode. Since there are very few, perhaps hardly two to be named, who in reality do get more by Buſineſs than the real Expence of their Families, or to defray the uſual Expence of their manner of living. Particularly when we except the Principal and Intereſt of that they may paternally have had, or by Marriage, *&c.* Which Sums (peradventure) in the Term of many Years, may advance to ſomewhat conſiderable. As to Surgeons, or Apothecaries, who generally live at leſs Expence, together with the different Nature of their Buſineſs, or Demands, *&c.* it is not altogether ſo. Dr. *Ratcliff*, and perhaps ſome others formerly, did indeed make real Eſtates, properly by their Buſineſs:

but then they were in their time alſo allowed to be the firſt (of the Profeſſion) without controul, as *Ratcliff* no doubt particularly was; whether altogether owing to his Merit and real ſuperiour Knowledge or otherwiſe, is not greatly material here, but 'tis certain there were many particular concurring Circumſtances, which contributed likewiſe to make him ſo: ſuch as that of the Support of *Oxford*, (whether from Expectations, *&c.*) as well as many other favourable Singularities, poſſibly not a little, of that commonly term'd the quacking part, and even that of ſelling at his Apothecaries the principal Medicines he uſed, or preſcribed, kept, as I am inform'd, in a Cheſt, under Lock and Key, and a certain Quantity occaſionally weigh'd out. Whereas in other Buſineſſes which require nothing near the like Study, Application, Learning, or Knowledge, ſuch frequently amaſs very great Fortunes thereby. Now whether the foreſaid ſo little Succeſs, in this Profeſſion, proceeds from the want of that real ſuperiour Knowledge therein, or from any other Defects or Chances, is what I ſhall not now pretend to determine, but leave it to the Judgment and Determination of the more conſiderate Reader. Yet this methinks may freely enough be added, that according to the preſent uſual Acquiſitions made in this way, (as obſerved) the great buſtle, intriguing, back-biting, *&c.* commonly uſed to attain the ſame, it ſeems hardly worth that trouble.

But

But now as to *Dreſs*. What Compariſon (ſays my inquiſitive Reader) can there be betwixt that and *Phyſick?* I ſhall firſt then obſerve, that the *Chaldeans*, as well as the *Ægyptians*, wore *long Robes*, Caps, and long Beards, *&c.* all in the ſimpleſt and plaineſt manner, as well as that their Dreſs was ſolemn and grave, correſponding to their Cuſtoms, and Ceremonies, which were ſo. Thus Phyſick was ſeemingly at that time in its primitive State, plain and undivided; altogether under the Knowledge of one *grave Perſon*. Such Knowledge being principally taken from the Accounts of thoſe who had been ill, which were written and publickly recorded in their own Language, in the *Highways*, on *Columns*, or in their *Temples*, &c. ſo that the Prieſts were then learned therein, and were often accordingly conſulted in this way.

After which it was carried over into *Greece*, by that inquiſitive ſtirring Nation: who may juſtly enough at that time, be ſaid to have been the active buſtling Travellers, the polite People; in a word, the real *Frenchmen* of that early time, thus running about and teaching their Knowledge both at home and abroad, to the more barbarous, or in ſhort to all the other Nations around them. And thus being carried into *Greece*, Dreſs was there again re-model'd. And though ſtill retaining the plain and grave, as that of the long *Robes*, *Beards*, and *Caps*, with that of their own native

Language

Language only, *&c.* yet Phyſick was ſtill in a great meaſure new-faſhion'd by them, even as much as the other. In a word, it was now thrown into a much better Order, and *Decorum*, far more properly cut out: or better digeſted, particularly in the time of *Hippocrates*. It was however there, and even about that time, the many extravagant *Whims*, or fantaſtical *Faſhions*, *Modes*, and *Opinions*, of idle, vain Philoſophers, or others, creep'd in, and were introduced into this Profeſſion. But without ſo very much dwelling on the many and various *Sects*, of theſe ſo philoſophick People, we ſhall now content ourſelves with obſerving only, that this Profeſſion was in time cut out, by that very faſhionable, buſy, buſtling *Nation*, into many various Shapes, according to the luxuriant Fancies of ſuch its Practitioners. And thus there aroſe the following *Faſhions*; ſuch as that of the *Empirical*, the *Gymnaſtic*, and *Bathing Practitioners*, the *Dogmatiſts*, or Reaſoners, the *Methodiſts*, the *Epiſenthebeticks*, or Trimmers, the *Eclecticks*, who were for picking or culling from all, with the *Pneumaticians*, for the Spirits, *&c.* And thus alſo the Method of the Practice of Phyſick alter'd in its Faſhion accordingly, in the like manner becoming more confuſed, *&c.*

After this the ſaid Knowledge or Profeſſion travell'd to *Rome*, where, though the *Greek* Maſters and Faſhions were all the Mode, and

that

that ſuch *Greek* Artiſts, and Maſters, were the only or principal People who were in any eſteem there: yet all this Learning, and Doctrine, was ſtill in ſome, or a great meaſure, mixt with the *Roman Cuſtoms and Faſhions*. And thus it was that theſe ſo very ambitious inſatiable People, greatly thirſting after *univerſal Power and Riches*, on the attaining that, did accordingly become *luxurious*, *idle*, *pompous*, &c. And though they thus ſtill, in a great meaſure, kept to ſomewhat of the *Grecian Dreſs and Cuſtoms*, yet latterly became vaſtly more vain, pompous, and ſhowy: particularly after the *Africk and Eaſtern Conqueſts*, eſpecially in the *imperial time*. It was for a conſiderable time, the Gravity of *Beards* were laid aſide, whilſt themſelves and their Garments were ſo much bedaub'd with Gold, ſuch as thoſe of *Chains*, *Rings*, *Bracelets*, or *Bullæ*, as well as ornamented with all ſorts of *precious Stones*, whether plain, or more artfully cut, by the niceſt and moſt curious Workmen. It was then in this time, much like, and in the ſame manner, that the Practice of Phyſick became ſo very perplex'd with that *boundleſs Superfluity*, *Vanity*, *Pomp and Show*. It was now alſo that *Galen*, tho' a *Greek* (then in *Rome*) introduced that infinite Variety of Medicines, that numberleſs Farrago of Compounds, ſo greatly ſince uſed and followed. Thus it was that Luxury, Show, and Superfluity, went hand

and

and hand, in Phyſick, as in Dreſs: Rather ſtill loſing, than gaining, any or the leaſt Ground amongſt that *idle, extravagant, ambitious, and ſo highly luxurious People*. From henceforward then, or upon the entire and total Deſtruction of this Empire, as well as the utter Ruin of that of the *Greeks*, this Profeſſion accordingly took its flight, or next travell'd amongſt the *Arabs* and *Africans*. Here it was again new re-modell'd, and afreſh *vamp'd up*, and thus thrown into a very different Dreſs from any of the foregoing. The Habits of that Nation being, according to their own particular Cuſtoms, Humours, Religion, or Conveniencies, *&c.* Thus theſe People reſumed again the *Beards* with the *Turbans*, as well as different Habits, greatly variegated, and of gay Colours, as the Reds, Greens, *&c.* And here *precious colour'd Stones* became greatly faſhionable likewiſe, as well as that the higheſt *Superſtition* was ſo, in Matters of Religion, and that of the Cabaliſtick, and magical Art. It was now alſo, that † *Chymiſtry* was introduced with all its *myſtical* and *whimſical*

† *Thus at firſt ſimple Medicines were the faſhion, after which it came to the* Galenics; *now Chymiſtry was all in vogue, ſo Alkalies are one time much in faſhion, another time 'tis Acids. Antimony was formerly in great uſe, now it is in little uſe. Thus Bleeding is greatly in vogue at certain times, or with ſome, whilſt others diſapprove thereof. So ſometimes the hot Regimen is the faſhion, and at another time the cold. Some depend on Syſtems, ſome on Mathematicks, whilſt others depend only on Obſervation, probably the ſafeſt to be relied on. Sometimes Simplicity and Truth is the faſhion, as Falſhood, Ornament or Show is in times of Luxury and Iniquity.*

*ſical Doctrine*, and Notions, ſo uſual and particularly at that time adapted thereto. A Profeſſion generally judged to be entirely new, eſpecially as to its great Uſe and Application this way. Since not known (from what we can learn) either amongſt the *Greeks*, or *Romans*. It was now alſo, that the Sugar'd Tribe, ſo very pompouſly appear'd; and were added to the foreſaid many various *Galenic Compounds*; ſuch were their *Confections*, *Conſerves*, *Syrups*, &c. And thus Phyſick was in ſuch manner likewiſe alter'd, according to the *Taſte*, *Faſhion*, *Time* and *Place*, of that rough Nation. And now it was (as before obſerved) that *colour'd precious Stones* became in that great uſe amongſt them for *Dreſs and Ornament*, and ſo they were in the like manner introduced, and uſed, in the *medicinal way*. And as great *Superſtition* (as likewiſe has been ſaid) was the *Faſhion* of theſe Times, ſo it was even alſo introduced into this Profeſſion, for the Cure of many Maladies: whether by that of *Conjurations*, or certain odd Words with various ſtrange Forms, or Trifles, as well as by many different Forms of *Amulets*, with ſome *conjuring Inſcription on them*, &c. Thus ſeveral hundreds of Years after the *Decay*, *Diviſion*, or *Downfall* of that *Monarchy*, this Profeſſion return'd back into *Italy*, *Spain*, and *France*, and to theſe our northern Parts. 'Twas then that it was again re-model'd, changing likewiſe its Lan-

guage, as well as its Religion; that is, inſtead of the *Arabian Tongue* and the *Mahumetan Religion*, it took to the *Latin* Language, and Popiſh Forms, thus receiving, entirely, and blindly ſubmitting itſelf to be transform'd, re-modell'd, approved, and the Practitioners there-of dignified with Honours, *Titles*, &c. as the ſovereign Pontiff was pleaſed to determine, or approve. And thus it was that the *Latin* in particular, as well as the *Greek*, *Logick*, *Philoſophy*, and *Metaphyſicks*, were by this great and univerſal *Father of the Church*, judged abſolutely neceſſary to be learn'd by every *Eccleſiaſtic*, as well as all ſuch who could be thought to have any uſe for *Letters*, or in a *ſtudious way*; who accordingly were order'd to be coop'd up in *publick Schools*, (founded or approved by the ſaid *Roman* See) thus to be properly qualified with this kind of *modiſh Education*. And ſo it was in like manner concluded and determin'd, that Phyſick alſo required this ſort of faſhionable Learning as much as any, to wit, as either that of the *Church* or *the Law*. It was now that thus the foreign, or dead Languages became the Faſhion, or Mode, for all Phyſicians ſo to be furniſh'd therewith; particularly that of the *Latin* and *Greek*. It was ſome time thereafter that the great Formality of *preſcribing*, and that in the moſt *pompous manner*, was introduced, and ever ſince ſo greatly followed. But now (I doubt) it may be alledged, tho' I may here have ſaid ſomething to make

good

good ſo much of our foreſaid *Title*, yet that the principal Difficulty ſtill remains ſo alſo to make out that Phyſick changes its *Figure*, *Form*, and *Faſhion*, even as *Dancing*, &c. we ſhall then obſerve that amongſt the *Ancients* Dancing was conſidered with them in a quite different light, to what it is at preſent amongſt us. *Socrates* regarded dancing amongſt the ſerious Diſcipline of his time, more eſpecially as to Health: and ſo is ſaid to have learn'd it in his old Age. *Theſeus* is by ſome thought to have been the firſt Inſtitutor thereof (after his killing of the Minotaur) in Dances perform'd before the Altar of *Apollo*, in the *Iſle of Delos*. That it was in high Perfection amongſt the Ancients, is eaſy to be gathered from great variety of the Writers of that time. The *Lacedemonians* were ſaid to have been the firſt who built the *Gymnaſia*, or *Paleſtræ*; which was however ſoon follow'd by the reſt of *Greece* and *Italy*. Theſe were publick Buildings extremely large and ſpacious, with long Porticoes, and proper places to run, walk, or exerciſe under a Roof, being many Buildings join'd, ſufficient to contain many thouſands of People all together: and that without the leaſt Diſturbance or Interruption to one another. Thoſe for Exerciſe had their particular Maſters, named *Gymnaſtæ*, and the Servants that were under them were call'd *Pædotribæ*. All ſorts of Exerciſes were uſed there, as well as Dancing. The Σφαιριστηριον or Sphæriſterion,

riſterion, was a *Dance* of a ſphærical Movement, accompanied with toſſing, and catching of Balls. The Ancients had many different kinds of Dances, that of the religious or ſacred, the warlike or military, as that of leaping and jumping in Armour, called by them the *Pyrrick*. There was alſo the *civil* and that of *Love*, or ſome of theſe mixt, *&c.* *Herodicus*, Maſter of the *great Hippocrates*, is ſaid to have been the firſt Inventor of the *Gymnaſtick Phyſick*, or Exerciſe, who being then Maſter of an *Academy*, obſerved the Youth thus to become more healthful, by ſuch their Exerciſes there, as well as much contributing to prolong his own Life thereby: tho' at the ſame time he is ſaid then to have had an incurable Malady upon him. Some of the Ancients in thoſe Days are likewiſe reported to have cured moſt of their Maladies by *Muſick* and *Dancing*. *Galen* mentions *Æſculapius*, for curing the Diſorders of the Mind this way; as the *Phrygians* did all manner of *Pains* thereby. *Apollonius* ſpeaks of its Uſe in *Epilepſies*, and the Diſtractions of the Mind. *Thales* of *Crete* is thus ſaid to have cured the *Lacedemonians* of their *Peſtilence*; and *Democrates* taught it as a Cure for moſt Diſtempers. *Pythagoras* (as *Jamblichus* relates) uſed it in the Cure of *venomous Bites*, as well as in other Maladies. *Hieronymus Mercurialis* particularly deſcribes the healthful Uſes of the *Dances*, as well as the other Exerciſes of the Ancients.

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The *Cubiſtick* or tumbling Dance, he recommends for the ſtrengthening of the Arms and Thighs, though probably not ſo adviſable for the *Back* or *Bowels*, *Head*, &c. *Aretæus* likewiſe adviſes much *Geſticulation*, or various Motions for various Maladies; as *Chironomia* or moving of the Arms and Hands, with Boxing, for *Vertigo*, &c. The *Ægyptians*, *Grecians*, and *Romans*, ſtill uſed Dancing in their ſacred and religious Rites and Ceremonies. *Orpheus* and *Muſeus* affirm'd, that *no Perſon could be initiated into holy Myſteries without Muſick and Dancing*. Neither was there indeed any thing tranſacted in *Delos* without it. The Prieſts ('tis ſaid inſtructed by *Rhea*) danced with *Shields*, *Swords*, and *Armour*, in warlike and furious Poſtures, being call'd *Corybantes*. And thus the *Ægyptians* and *Scythians* in Dances adored the *Sun*; as the *Indians* (probably from them) do even at this day. So the *Romans* had their *Salii* or dancing Prieſts, whoſe Office it was to *celebrate* the Rites of *Mars*, perform'd in warlike Habits, thus praiſing the *tutelar God* of Battle with *Muſick* and *Dancing*. The Vow of *Tullus Hoſtilius* (which he made in Battle with the *Sabines*) was to inſtitute twelve more of the dancing Prieſts, as the moſt agreeable Offering he thought he could make them. Many other different Dances were inſtituted on various occaſions, as thoſe in honour of *Apollo*, *Minerva*, and *Diana*; ſuch were the *Pythian* and *Olympick Games*,

*Games*, as well as those in honour of *Neptune* the *Charities* and *Graces*. So in like manner the *Ludæ Magalenses* to the *Mother of the Gods*, and the *Bacchanalia* or Feasts of *Bacchus*, in honour of him. The *Palilia* to *Pales* the *Goddess of Shepherds*, to preserve their Cattle from Diseases, Wolves, *&c.* by dancing round Heaps of Straw call'd *Palea*. Thus then after the total Dissolution of the *Roman* Empire, *Physick* (as has been observed) travelled next into *Arabia* and *Africa*, where it again took a *different Shape*; or was there afresh *re-model'd*, as well as *Dancing*, according to the *Custom*, *Whim*, and *Fancy* of that rougher Nation, who danced with their *Pipe* and *Tambour*, &c. Thus Dancing, which was arrived to the highest Perfection amongst the Ancients, did finally like other sublunary things fall again into Decay, upon the Destruction or Downfall of those People. And now the *French* 'tis true have of late Years introduced some trifling insignificant *Dances*, such as those of *Love* and *Gallantry*, or altogether *lascivious*, otherwise of no real Significancy or Meaning; so that there hardly seems to be any thing of that true Knowledge and Art to be remaining amongst us, which was so well known to the Ancients, entire Histories being express'd with them, by Signs, and Dances. And thus it was that Physick itself did in like manner also degenerate into *mere Forms*, *vain Grimace and Show*, rather than into any *Realities*, or that of the

true

true Knowledge and Improvement of this Profeſſion. It will then (probably) ſufficiently appear, from what has before been advanced in our foreſaid *Title*, That *Phyſick* (as uſed) *is a mere Jeſt*, a *Whim*, an *Humour*, a *Fancy*, a downright *Faſhion*, even as much as *Dreſs* or *Dancing*.

But now ſince we have here hinted at the many new Forms and Faſhions, thus brought in amongſt the Moderns (particularly thoſe latter mentioned) which were introduced by the Power of the *Roman* Pontiff, to wit, the faſhionable Education of the Times, accompanied with the pompous Title of the Degree of *Doctor*, &c. I ſhall then at preſent content myſelf by recommending to my Reader, the *following Letter*, more fully treating of that Subject in particular. And now I cannot at the ſame time forbear very heartily ſmiling, when I obſerve and conſider the extraordinary rout, noiſe, and buſtle, which is made by that notable *Female Mrs. Stevens*, (with her ſo greatly celebrated *Noſtrum*) nay, that even Doctors and ſome of the moſt *noted Surgeons* highly admire, praiſe, covet, and follow her, for this her wonderful Knowledge: yea, that ſhe is by their aſſiſtance even greatly taken notice of and rewarded by the *Publick*. Now if ſo it be then that ſhe knows, and does more than even the Doctors, *&c.* why do they not give her that Degree alſo? More eſpecially, ſince ſhe will not be the firſt Female who has had it. And ſhould ſhe arrive to be Preſident

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of the C—— ſhe might not poſſibly do much leſs good than ſome have.

Yet am I in a Dream? Or ſhall I as yet truſt to my Senſes, either Eyes or Ears? And are there as yet on Earth ſuch regular Pretenders in Phyſick, who follow and puff up the mighty Feats of this ſimple Female? Yes truly there are, even ſuch knowing *Scioli*: nay, who have alſo gain'd ſome Credit with the more unthinking and unknowing part of Mankind. Neither do I incline to aſſert it to be from any private or intereſted Views in them. But is it even yet poſſible, and will Futurity ever credit it, that there are or were in theſe our Times, ſuch who pretend to, or have received their Doctor's Degrees, ſuch as a *H—ly*, *Sh*—— or a *S——s*, &c. that ſo adore, follow, extol, and recommend this moſt notable Woman with her non-ſuch Medicine. Or are there even as yet of our moſt noted Chirurgeons of our Hoſpitals, the ſo renown'd *Lithotomiſts*, (and who ſo highly value themſelves on their great Improvements) the never-to-be-forgotten *Ornaments of the Profeſſion Ch—n* and *Sh—p*, together with *H—ns*, who all together, as well as the former, even humbly ſubmit to play the Journeymen, Aſſiſtants, and Teſtimonies or Vouchers to this ſo wonder-working Female, and all without the leaſt View of any private Intereſt, as it is well known that *Ornaments* of the Profeſſion always do. And thus theſe excellent

excellent Proceedings ought ever to be recorded to all future Ages (for the Benefit of Poſterity) with that admirable Operation of the Drum of the Ear. But it would, I doubt, ſeem ſomewhat likely (if not to appear over-plain) that theſe *Scioli* (poſſibly beſides other weighty reaſons) may be in hopes of attaining to, or of learning from this ſo ſcientific Female, a much eaſier Method of relieving Mankind from the Stone, than that hitherto practiſed, and ſo particularly, and ſo very ſucceſsfully perform'd by thoſe noted and moſt celebrated *Ornaments of Surgery in general*, and of *Lithotomy* in particular. And that they would now ſeem ſhrewdly to ſuſpect there will be little or no further occaſion for them in their former operative way, though always ſo wonderfully ſucceſsful. And ſhall we as yet believe that the Publick appear ſeemingly inclinable to indulge the Fair Sex, by demanding only to hear thoſe of her ſide, without deſiring the Information, ſummoning or enquiring (at the ſame time) of thoſe of the other ſide, and the reaſonable Objections to be made by ſuch, or who might perhaps too plainly ſhew the Folly of the trifling Tittle-tattle, laid before them by theſe buſy forward *Scioli*, with all their pretended Demonſtrations. But I ſhall refer (at preſent) my further Thoughts on this Head, and proceed as hinted on the Letter ſpoken on the Degree of Doctor: which Dignity one might be ready to imagine,

when ſo beſtowed as what we have been mentioning, might be apt to induce ſome of real Knowledge to neglect it, if not to deſpiſe ſuch trifling Doings: or, in a word, ſcarce to think it worthy the Acceptance.

ONE

# PHYSICIAN

IS

E'en juſt as good as t'other,

AND

# SURGEONS

Are not leſs knowing.

# APOTHECARIES

ARE

As good as any; *if not beſt of All.*

---

*I vow to* G——d, *Sir, ſend for the firſt* APOTHECARY *that's next you.*

GARTH's Advice to his Friend, on aſking *what Phyſician* he'd recommend him to, in caſe of his the DOCTOR's *Death.*

*Thus* W——d *and* St——ns *(in their way) are by many,* Great and Small, *&c. eſteem'd* as good, *or* better than any.

---

By the AUTHOR of *Phyſick is a Jeſt,* &c.

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# *ADVERTISEMENT.*

THE *Saying* made uſe of in my *Title-Page* from Dr. *Garth*, is ſaid to have been ſpoken on Occaſion of a Friend or Patient of his, asking him (in caſe of his the Doctor's Death) what Phyſician he then would adviſe him to *chooſe*, or to make uſe of? To which the Doctor merrily replied that before mentioned, *I vow*, &c. It may not here perhaps likewiſe be altogether improper to acquaint my *Reader*, that I have been *informed*, ſome of the *Profeſſion* have alledged, that my former *Diſcourſe* called *Phyſick is a Jeſt*, &c. was *too ſeriouſly* handled for ſuch an *humorous Title Page*, which ſeemingly may have ſome *Truth therein*. Yet I would only here obſerve *thereto*, That *Authors*, no more than *Painters*, or *Poets*, are not always in the *humourous* or moſt *facetious Way*. And if I was ſo thought to have hit *off* the *Title*, yet *the Subject*, when to be treated of, might in all Probability have a very *different Effect* upon me, to what it perhaps had on the Generality of Mankind, that is, even ſo, as to render me rather *grave* than *merry*; which *Effect*, I freely own, it in a great Meaſure ſeems to have had upon me. Yet this, I think, may ſafely be advanced, that if I was more inclinable to treat it in the *ſerious*, than in the very *merry* Way, it might proceed from my imagining *the Subject* to be full *grave* for that kind of *Treatment*; more eſpecially, ſince I intended not (in reality) to make a *Jeſt of the Profeſſion*, but rather to ſhew the *Changeableneſs* of the *Practice* thereof *by its Practitioners*,

or to expoſe its *Folly* as *generally uſed*; beſides that I apprehend the more ſerious way of writing ought, in all Probability, to be allowed to come the neareſt *to Truth*. And if the Facetiouſneſs of the *Title* proved of any Advantage to engage more to look into the *Diſcourſe itſelf*, and ſo to be of ſome Uſe to the *Sale* thereof, yet that, I hope, was not any Prejudice to the *Publick*. And now if I ſhould have taken a *greater Liberty* by appearing to be any Way *more merry in this*, it is enough for me, that my Reader (ſuch as it is) *is ſatisfied therewith*. I ſhall to this here only add, that tho' I have *herein* reduced the *Practitioners in Phyſick* pretty much *upon a Level* as to Knowledge, (particularly in the Opinion of their Adherents, *&c.*) and that thus, the one *appears to be e'en juſt as good as the other*: Yet it ſeems alſo plain, that *a Phyſician* properly formed by *Nature*, or of ſuch *a lucky Caſt*, as to be fitted for making the moſt *numerous Acquaintance* (when not already made to his Hand by Friends) he will, I ſay, by humouring ſuch Cuſtomers, ſtand the faireſt for *a more general and univerſal Practice*; whilſt one without the like *fortunate Talent*, tho' of infinitely *ſuperior Merit in Phyſick*, (or ſo judged by knowing Men) yet he will in a great Meaſure, if not entirely be loſt. Now whether ſuch like numerous Set of Acquaintance be the wiſer Part of Mankind, is not *ſo material* to a Phyſician, who principally minds or ſeeks only *Money*, Riches being more rarely *the Lot* of the wiſer Part than it is that of the other.

# One PHYSICIAN is e'en juſt as good as the other, &c.

KNOW, whoſoever thou art (moſt inquiſitive Reader) thus pleaſed to caſt *thine Eye*, on this ſhort Diſcourſe, with intent to examine into the Contents thereof, I do not here undertake to acquaint thee, who is the beſt, or moſt knowing of the *Profeſſion of Phyſick*, (whatever my more private Imaginations may be on ſuch Subject) only that I here now propoſe, to make that *clear and plain*, which we have before advanced in our foreſaid *Title-Page*, to wit, that *the one Phyſician is e'en juſt as good as the other*, &c. that is, *as knowing*, as *skilful*, and ſo forth. This I doubt not, thou wilt readily allow me, *is a Novelty*, and may as yet perhaps ſeem a little ſtrange! as moſt Things do before they are duely conſidered.

I muſt however own, that the Diſcovery of this *grand Secret*, has coſt me much *Contemplation*, *Labour*, *and Pains*, as may more fully be obſerved from what follows. Permit me then, firſt to begin, or to enquire of *thy ſelf*, by what *Rule* it is, thou goeſt on, or makeſt *choice of thy Phyſician?* or that thou determineſt *ſuch one*, to be the ableſt, and *moſt knowing of the Profeſſion?* Since if it be only, that thy *Grandmother* was of this Opinion, and aſſured thee of it, that will ſerve for no ſuch ſtrong Proof to me: Nay, were it even thy own *Father and Mother alſo*, who had confirmed it to thee; becauſe thus my very *next Reader*, may, nay *certainly will*, bring me even full as good *Teſtimony*, in behalf of his *Phyſician*.

Well, but now I do ſuppoſe you would readily acquaint me, that all the good experienced *Nurſes*, *and tutorizing or doctorizing Ladies*, or others, ſtill confirm it more ſtrongly to you, ever recounting an Infinity of *great Cures*, performed by this *great Man*: Nay, that even your well, and ſo very *notably*, *practiſed*, and *experienced Apothecary*, (who unqueſtionably and ſurely, muſt be a good, or the beſt Judge of theſe Matters) likewiſe confirms it, and aſſures you of the ſame: how can there, then ſay you, *be any Miſtake?* Yet I beg

of

of you, dear Sir, to allow me to ask you, will not my very next Reader by the *ſame Rule* aſſure me of the ſame Thing, and the like Aſſurances from *his Apothecary*, or other the good Women, or People about him, *of his Phyſician alſo?* Nay, will not the ſame *pharmaceutic* Friend of yours, and ſo another, be ſufficiently ready to inſinuate, that you had far better to depend upon him, than *on any Phyſician*, whom he poſſibly may not be ſo well with? And in the ſame manner, I ſay, will not he, or thoſe of *my next Reader*, take the ſame Liberty, in affirming the like, or *the ſame Thing* of his?

But here I obſerve, that the good Lady your *Grandmother* appears hereat to be a little *ruffled*, and *out of Humour:* What, ſays ſhe, ſure every body allows him, *I uſe*, to be the moſt knowing, and moſt skilful Perſon of the *whole Profeſſion*; beſides that he plainly proves it (continues ſhe) by the Multiplicity of his Practice, with the great Figure he makes, or the common Expence of his Living. Indeed, my very obliging Reader, I cannot but allow the *vertuous and credulous*, old Lady *your Grandame*, to be a very *pious, good, charitable, ſort of a Lady*, and I would not therefore willingly pretend to contradict, or to enter into the leaſt Diſpute with her, only wiſh that I

could find out this ſo very excellent Practitioner, which *every one agrees* to be the *very beſt*, ſince *that which every one ſays muſt ſurely be true*: But if only more generally allowed, that will not do, ſince the *Minority* may often be in the right; more eſpecially, if we can imagine, the wiſer, moſt knowing, and experienced part of Mankind, to be of that Number. But now, even ſuppoſing it to be *every one*, have we not alſo known, that there were Opinions for and againſt *Antipodes*, that *the Sun moved round the Earth*, and that *the Earth moved round the Sun*. Yet they cannot both be true, unleſs we ſhould admit of a third, or fourth, univerſal Opinion, of both being true, or both being falſe. As to the two laſt Particulars mentioned of the Multiplicity of Practice, with the elegant Method of living, we muſt likewiſe agree, there be ſeveral others who have the like, and alſo who live well. But *hold*, cry you, why ſo very much of this *elderly Lady*, or any elſe? Since you pretend to judge for yourſelf, without any ſuch Helps, or Aſſiſtance, do I not very well know, ſay you, that you have been at the Univerſity, and pretty well acquainted in the *learned Tongues*, both with the *Latin and Greek*, as well as with the *Logick*, *Metaphyſicks*, and

and uſual Education or Learning for a Gentleman in that Place; beſides, your having gone through *a Courſe of Anatomy*, &c. And thus you know (ſay you) that *the Phyſician you have made choice of*, is a very *excellent Scholar*, and without ſo much dwelling on his great Knowledge in the latter mentioned, to wit, *Logick*, or *Metaphyſicks*, you very well know (continue you) experimentally, that he moſt frequently *puzzles you* very much, not only in *Anatomy*, but even alſo in *Greek and Latin*; beſides you obſerve, he writes his *Receipts* very faſt, in that *learned Language*, and in a very *elegant Stile too*.

Mighty well, good Sir, this would indeed ſeem to prove, or argue, that *Schoolmaſters*, or be it the *beſt Schoolmaſters*, muſt neceſſarily make the *beſt Phyſicians*. But without, Sir, dwelling much on this, that there may be many others e'en full as good *Grammarians*, &c. as yours, I muſt and ſhall next obſerve to you, that the *Egyptian Phyſicians*, from whom *the Greeks learned this Art*, had no ſuch *Univerſity Accompliſhments*, neither were they any way knowing either in the *Greek* or *Latin*, nay even the *great Hippocrates*, knew nothing of the latter, or indeed any Thing further of the *Greek* as *a Scholar*, than merely as it was his own *Mother Tongue*; neither are we

well

well assured that any of the *Arabian Physicians* (whose Disciples we more immediately are) knew much, if any thing, of either Language, particularly of the *Latin*, or indeed that in general they knew any thing of either. But we might likewise observe, that some of the very best Commentators on *Hippocrates*, as *Duretus*, &c. as well as some of the most considerable, most fortunate, and knowing Practitioners, they were often *the worst Linguists*, or made the least Figure in these *learned Languages*. And now, my dear Sir, I will even allow that you really know so much of *Anatomy*, as to be fully convinced that your *Heart* does not in reality lie *in your Heels*, according to the Opinion of one of the most considerable and noted Practitioners of the Profession of his, or in our own Time, to wit, the famed Sir *D—— H——n*, who used merrily to say it was enough, or that such a Knowledge in *Anatomy* was *sufficient for a Physician*.

Nay, the famed Dr. *Ratcliff*, as I am informed, absolutely denied, or did not believe, or know any thing relating to the *Circulation of the Blood*, until discovered to him by Dr. *Areskine*; and that even then, he truly believed it, or was ever fully convinced thereof, is what I cannot so positively affirm. Yet be that how it will, there

there are ſome who affirm the *nice Knowledge of Anatomy*, rather to be Matter of *Curioſity* and *Speculation*, than of any great Uſe *in the Practice of Phyſick*; and yet even ſuppoſing it to be *greatly neceſſary*, there are ſurely thoſe who know full as much thereof as this your *Favourite*. But now, cry you, you will ſtill come much nearer to the Purpoſe, and thus, obſerve to me, that you ſpeak experimentally, not only of the *ſeveral Cures* performed by him upon yourſelf, but likewiſe of many others, ſome of which by his *great Skill*, he certainly *raiſed*, even almoſt *from the Dead*. Mighty well again! And how, *ſay I*, do you fairly prove, that he did *you any good at all*, and *no hurt*? Or that he did not hinder *kind Nature* from more ſpeedily doing her own proper Office? Since this very frequently ſo happens, and he muſt probably be the moſt knowing in this Profeſſion, who can *nicely and juſtly diſtinguiſh this*, or *to ſee very clearly into it*. But allowing as yet, as you ſeem inclined, even in the beſt and moſt favourable Senſe, you are pleaſed to underſtand it in, I doubt not, but that my *next Reader* will be ready, as poſitively to affirm *his Phyſician* to be fully as *ſucceſsful as yours*. Well, ſay you, yet over and above all this, yours alſo, is, or has been Phyſician to an *Hoſpital*, beſides

other

other *very great Practice*, and that therefore it must be absolutely impossible, but that he necessarily must be vastly knowing and *extremely successful*. Now, permit me on this Head, to remark to you, good Sir, that they are not, or have not always been the most considerable, or in the *Top Practice*, who do either belong to, or who have ever been belonging to any Hospitals. *Ratcliff*, &c. you know, *never was*. Nay, not only he, but even others, would *not accept thereof*; neither have any such of Hospitals ever yet proved to us, that they are any way more knowing, or in the least *more successful*, than these others. Nay, we even observe, such to be following Mrs. *Stephens*, with her *Receipt*, or experimenting of *her Medicine*, who is not of any Hospital, you know, nor endowed with any of the *learned Languages*, or Education we have been speaking of; and if even the Magistrates of the College shall *give Ear thereto also*, what shall we then think? And yet we may easily perceive, that this *good Woman* has her Followers as much as *any of them*. But I chuse not to dwell on this Subject, since already so sufficiently handled, and fully *examined into*, in the Pamphlet, of *Observations on her Receipt*, which has lately been published.

Now,

Now, as for the great Variety of Practice you mention, I muſt freely own to you, that I have moſt frequently remarked, thorough my whole Life, that Multitudes have been oppreſſed, with infinite *Variety of Practice*, in all manner of ways, and in different Buſineſſes, during the whole Courſe of their Lives, and yet in all the Continuation of that *Scene*, did in reality *know nothing at all of the Matter*, but ſtill have thus nevertheleſs *accumulated great Riches* in ſuch a way; which makes me call to mind what *a great Virtuoſo* (not bred to Phyſick) once ſaid, *viz.* that he could very well perceive *a Perſon might acquire great Riches in Phyſick, without at the ſame time knowing any thing at all of the Matter.* Neither avails it, if you ſhould much value *your Practitioner*, on his great Knowledge in the *Mathematicks*, ſince that, I think, at preſent, is pretty much out of Doors, for they may as readily found their firſt Notions, or Principles, *on a falſe Bottom*, as if they had no ſuch *Mathematical Learning*; beſides that they generally know ſo very little about *the true Nature, Form, or Structure, of the human Fabrick*, that all ſuch ſort of reaſoning, will in general *come to nothing*. Add to this, that if my *next Reader*, ſhould not even alſo inform me, that *his*

*Favourite* is as *expert and learned* at that, as yours is, yet he may however assure me, that his Physician is a most *skilful Chymist*, and on which he values himself highly, although a Study, the knowing *ancient Physicians*, were altogether unacquainted with; whilst another as yet, values himself on his being *a most extraordinary Botanist*, whereas did he but understand the real Vertues and Uses of *one half Score* of the very best *of the several Thousands*, he so much values himself upon, to be so very knowing in, it would be of vastly more use to him *as a Practitioner.*

But now if my Reader must next needs inform me, that he likewise values his Physician greatly, as being of the more *dignified Kind*, and even chose for the Use of his *Sovereign*, whether *he*, *or she*, still in that case, I say, we can no way perceive any *material Difference* from those who are not *so dignified*; since we plainly enough can observe, that he who is so, is not therefore the rather used, on the necessary Occasions, whether for *him or her*; nay, we find by Experience, that those who are not so, seem to have a far better Chance, of *being called*, *or used*, on extraordinary, or even on *common Occasions*, than those others here spoken of, who are *named* in such *great Dignity*. Thus we have

have even known, a Perſon in Effect (or hardly to be reckoned) little elſe than a Bookſeller, ſo choſe to ſuch Honour by *various Potentates*, and even as much uſed too, upon Occaſion, as others of more general credit in Phyſick, or even of thoſe the firſt, in the like *Honour and Dignity*; neither ſhall we find this much to differ, in ſuch like dignified *Surgeons*, *Eſq—s*, &c. And here I might add to this, that even amongſt the great *R——ff*'s Elevés, there are Perſons, I am informed, who very poſitively affirm, that there is ſome one of them who has had no Practice or Buſineſs, who knows even full as much, or is full as good as any other of them in the higheſt or top practice. But theſe, I ſay, are, as I have before remarked to you, the Opinions of the *Adherents or Followers*, which I for my own part, do not pretend to enter into, or to decide. Yet this perhaps may in general be allowed, that there are not any of them here laſt mentioned ſo very mean, as to value themſelves much on their great Knowledge in *Surgery*, howſoever neceſſary *a Qualification*, ſome may imagine it, towards the making *a compleat Phyſician*.

And now as to Phyſicians of *Armies*, it is certain that they have been of all *Sorts* and *Sizes*, big and ſmall, or *little*, *great*, *and tall*, yet ſtill the one was thought by

their Adherents, *even as good as the other*; and as a more full Proof hereof, *the one* had not one Farthing more daily pay *than the other*. As to thoſe of *Navies*, ſome will have it to be much the ſame, whatever my own private Opinion may be in that reſpect.

But without dwelling much longer on ſuch Dignities and Qualifications, *&c.* I ſee you now ſeem fond of inſinuating to me, that your *favourite Phyſician* is even alſo *an Author*, and writes with *great Applauſe*. Alas! Sir, there be even many of theſe too, and which to determine *is the beſt of them*, may be the *Queſtion*. Nay, we ſhall find thoſe in the greateſt Practice to be *no Writers*; and thoſe who are not ſo, ſeem pretty *generally to agree*, that *the Writers of their own Time*, more eſpecially thoſe any way *near them*, that their writings are all *good for nothing*; unleſs it ſometimes be allowed, that a Writer *is tolerable, or good*, where he is already got a great way *above them*, who thus give *their Opinion*; for Writers in this way, (particularly) and poſſibly likewiſe in ſome other *ways*, are generally eſteemed in proportion to the Appearance they make, or *the Practice they have*, though it ſhould in reality *be ever ſo bad*. Beſides, Sir, we do not find by *Experience*, the Practice

and

and Eſteem of ſuch as *do not write* (whether in Town or Country) at *Bath*, *Briſtol*, or elſewhere, is leſs, but that they are, I ſay, e'en as greatly in Practice, and in full as much Eſteem, and as highly cried up by their Patients, as the very *beſt Writers* of the Place they are in. Nay, writing truly, as often tends to their *Prejudice* and *Diſadvantage*, as it does to their *Advantage*. Thus *Ratcliff*, you ſee *never writ*; if he had, it might perhaps have been *worſe for him*: and ſo poſſibly thoſe *who write not*, are glad and willing to keep *ſuch a notable Example* before them, *of not writing*, and thus are accordingly ready to *undervalue and cry down all who do*; neither is it neceſſary here we ſhould touch on *Ratcliff*'s greater or leſs Knowledge than that of others his Contemporaries. But we ſhall, I ſay, go on to obſerve as to *Writers*, that we very well know Sir *D. H——n*, Sir *R. Blackmore*, or Sir *H——* did not much mend the Matter *by their Writings*; and yet I know not well, whether the firſt named *did*, or *did not*, conſidering that he writ in *the religious Way* (as well as in that of his Profeſſion) which might accordingly probably much pleaſe his *pious Females*, &c. And beſides what is here remarked, the Generality of your *Writers*, are on the moſt *common*

*trite*

*trite Subjects*, ſo often and frequently well treated of by others before them, and their Deſign and Thoughts for the moſt part *borrowed*, or *pillaged from ſuch*, that they are but too often, or in reality little better than *ſuch Authors worſted*. However, I do not diſlike, nay, I even much approve that they ſhould try their hand, ſo to ſhew the World what *they are able to do*. Tho' I muſt freely own, I ſhould have a much better Opinion of ſuch *favourite Writer*, were he to ſtrike out into an *uncommon Road*, and that he produced or treated of *Subjects greatly or intirely new*, which if but *tolerably executed*, would at leaſt prove and ſhew ſome *Knowledge* and *Genius*. For my own part, I freely do declare, I can hardly think I could ever in general diſcover *common Senſe* to be writ on *common Diſtempers*, and ſtill *leſs*, when they write *on all*, ſince all Conſtitutions have their Maladies more or leſs *varying* from that of *others*, which ſufficiently proves the great Difficulty of writing on *particular Maladies*. I likewiſe own to you, Sir, I ſcarce ever ſee *common Senſe* to be writ on the Subject of *Fevers*, (for with me I underſtand that Word only to mean *an irregular Pulſation of the Blood*) and how much has ever well been ſaid on *Small Pox*; I muſt alſo leave to my knowing

Reader

Reader *to judge*, as well as of that of *nervous Fevers* and *nervous Diſtempers*, probably even that of the *Gout* alſo, *&c.* and poſſibly that likewiſe of the Direction of *Aliment*, *Air*, &c. which are very uncertain from the infinite and vaſt *Variety of Conſtitutions*, that it would almoſt ſeem to be a very *idle Undertaking*. I could, methinks, wiſh, perhaps rather *for Curioſity* than great Uſe, that we had ſomewhat of an Hiſtory of the infinite Variety of Things, particularly of *Aliment*, which have ſuch *ſtrange*, *ſurprizing*, and ſo very *extraordinary Effects* on *various Conſtitutions*; this might probably be no unworthy or unbecoming Subject for the *Royal Society*, who often amuſe themſelves with many Things ſeemingly of leſs Uſe or Curioſity than this. But to prove ſtill more fully what has here been advanced, as to *the one* being *equally good with the other*, do we not plainly diſcover, that there is *a common high Road*, in which moſt or *all do run*, none ſeeking out *a more new*, or *a nearer Road*, but there *trudge on*, in the ſame *old jog-trot*. And thus, to draw towards a Concluſion, you may eaſily enough obſerve, as has before been advanced, that the *one Phyſician is juſt e'en as good as the other*, and conſequently that you may juſt as well ſend *for the one as*

*for*

*for the other*, much even as you would for *a Shoemaker*, &c. It is true the one of theſe latter mentioned, may ſeem more particularly to pleaſe you in *the Faſhion* or fitting of your *Shoes* than the other does, yet any of them can ſtill make you *a pair of Shoes*, and the beſt of them will ſometimes *ſpoil*, or make them unfit for *your Uſe*. But now you acquaint me that *Intereſt* engages, *and invites* you, *I have done.*

As to what we may obſerve of *Surgeons*, on ſuch *like Subject*, *the one being e'en juſt as good as the other*, or whether pretty much the ſame with the former, appears to be a ſomewhat *hard Task* to undertake poſitively *to aſſert*, neither do I over-abſolutely incline to *decide* therein ; but I ſhall here only take notice of the few following Conſiderations on that Head. We do indeed diſtinguiſh which are *manual Operations*, and which are not ſo. Thus far we may ſeemingly (at leaſt with us) diſtinguiſh *who*, or which *are Surgeons*, and which *are Phyſicians* ; and yet if we take it even this Way, we ſhall likewiſe thus again *be puzzled*, when we duely conſider that ſome of the *principal Operations* are alſo practiſed by thoſe called *Phyſicians*, or who have received their *Doctor's Degree*, of which Claſs thoſe of *Midwifery* frequently are : Such likewiſe do often

often cut for the *Stone*, ſo the Operations or Maladies of *the Eyes*, &c. nay we might even probably be able to produce, at leaſt, one who performs none of theſe *greater Operations*, a Practitioner only in the common Parts of *Surgery*, though with his *Degrees of Phyſician* alſo, who has full as much *Repute*, *Practice*, and Wealth (gained this way) as any of all theſe here before-mentioned, who perform *theſe greater Operations*; nay, and occaſionally does even practiſe Phyſick alſo; and by his Adherents, may, according to all Likelihood be in as *great Repute*, as any Phyſician of them all, of whom we have been ſpeaking. Abroad indeed, it is a much more common Thing than here, to be both.

But now we muſt again take notice, that there are as yet ſeveral *Surgeons*, who have not any the like *Degrees* as a Phyſician, neither do they value themſelves on any *ſuch Dignity*, or Accompliſhment, and yet their Friends or Adherents will not allow, but that they are every bit as good as any of the former.

Yet there is one Thing which indeed very much *puzzles me* (more eſpecially, as Matters ſtand with us) and for which I am very heartily ready to beg the Help and Aſſiſtance *of Phyſicians* as well *as Surgeons*

to assist *to clear up the Affair*; nay, I would even add, *Apothecaries* also, if they can any way contribute to give *the least Light therein*, which is, how properly to distinguish, *which are the Maladies*, that are truely *the Province of the Physician?* And which those that are so *of the Surgeon?* Since 'tis sufficiently well known, that the later are not tied down *to the operative Part only.* Thus then we shall accordingly observe and find, that *Rheumatisms, Poxes or Venereal Maladies, as well as those of the Eyes and Ears, all cuticular Maladies, as well as most inward Inflammations, or Tumours, with many outward Appearances*, as well as *Angina, Pleurisy, Dropsy, Stone, and Strangury, Spasms, Paralysis*, &c. which are all of them most commonly undertaken and practised both *by one and the other*; that is to say, by *Surgeons* as well as *Physicians*, and by *Physicians* as well as *Surgeons*; so that it would, methinks, be greatly satisfactory to Mankind, as well as necessary, *to determine and define to us* which *is which?* Nay, not only that these are pretty equally pretended to *by both*, but I know not whether with the Help of a very little *Conjuration*, I could not even bring in *all the Maladies* incident to the *human Body* to be as much, or thus equally appertaining

ing *to either*. But I have, methinks, at preſent *ſaid enough* on this Head, ſo as *to puzzle the Vicar*.

However it is well; I ſay, if the Adherents of the latter, of whom we are at preſent treating, be not ready and apt to ſay, that *the one*, as we have before expreſſed, be not *e'en as good as the other*. Yet this perhaps may even alſo be added, that ſuch *Phyſicians* as are not *thorough paced in Surgery* (that ſo very neceſſary and material Branch of the Profeſſion) ſome learned Diviñes (it is ſaid) will even be ready to make it *a great Query*, whether any ſuch *are e'er a bit better than the other?* Tho' ſome are of Opinion (who poſſibly may not be the moſt in Error) that he is the moſt knowing, and well, or beſt *accompliſhed Phyſician*, who *thoroughly underſtands Surgery*, and upon Occaſion, knows, how properly *to direct a Surgeon*, albeit he undertake not *the Practice thereof* himſelf, or that of *operating with his own Hands*.

Now, as to the ready Practitioners commonly called *Apothecaries*, what ſhall we ſay of ſuch (whilſt we are pretending to give our Opinion of the Profeſſion) but that, in a Word, amongſt the *ancient Romans*, if we can well ſuppoſe any of that like *Set of People* with them, they were in

effect, *properly Druggists*, and amongst us, not even very long since, they are said to have been a kind of *Grocers*, or perhaps, more properly, a sort of *Grocer and Druggist*; they soon after arrived to be much more considerable *Compounders of Medicines*, and by the Help of the *Multiplicity of Prescriptions*, which were daily sent in to them by latter *modern Physicians*, they thus advanced to be *great Practitioners in Physick*, or indeed *in Effect a Species of Physicians* who prepared *their own Medicines*; being so, I say, more especially, and most particularly *with us*, tho' not so *elsewhere*. Thus it was that the simple *selling, compounding, and dispensing of Medicines*, seemed now to be the least Part of *their Business*; that of following the *Practice of Physick* proved to be the *principal Branch* thereof. I am however very far from being against a proper Subsistance for such, since it will, I believe, readily enough be granted, they are *necessary*: But then, I could, methinks, heartily wish, that such Subsistance *or Benefit* were rather raised by some other Method, than by that of their own *Management*, whether it were by each *Parish* having their *Apothecary* or *Apothecaries*, and so to allow such, their *proper Salaries*, or with other Advantages; or whether it were by that of each Family,

who

who make choice of *an Apothecary*, to allow him *a yearly Salary* for their Phyſick, *uſe them or not uſe them*, it would not poſſibly be worſe for thoſe who did ſo; ſince (in all Likelihood) they would not thus be loaded with more Phyſick than what was abſolutely neceſſary; or if as yet their Attendance be further needful, why not be paid for it, whether as Attorneys are, or otherwiſe? Or that it were theſe, or the *junior Phyſicians*, who were *to act that Part*, either with or without the Direction and Advice of *a ſagacious or knowing Phyſician*. But leaving theſe Projects, and as yet rather to come to the Point of what we have been ſpeaking of, as Matters ſtand at preſent; they being now, I ſay, in a quite new, and an entirely different way, having not only the Knowledge of their *various Compoſitions and ſimple Drugs*, as well as ſomething of *Chymiſtry*, but even alſo ſome ſmattering, or that they may perhaps likewiſe have gone thorough *a Courſe of Anatomy*, nay can often even *bleed*, or perform a little *Surgery*; this with the *continual Preſcriptions*, which daily come in, or appear before them, (whether good or bad) muſt certainly render them very knowing; neither can they ever well miſs of finding out of *parallel Caſes*, and ſo accordingly of

*moſt*

*moſt judiciouſly applying them.* And thus it is, they acquire *ſo high* and conſiderable *a Reputation* amongſt their moſt penetrating Patients, and others, that the Adherents of each in particular, would not change them almoſt for any *Phyſician* in Town; if not, *the Phyſician approved of*, or recommended by our Practitioner *himſelf*, we are ſpeaking of. And over and above all this we have here been mentioning, it muſt ſurely ſhew a very great and ſuperior Knowledge and *Genius* in them, in their being ſo able to judge of, and ſo certainly *to know and diſtinguiſh* which are the ableſt, beſt, *and moſt knowing Phyſicians.* Since that, methinks, in particular, and nothing elſe more plainly proves their great and *diſtinguiſhing Knowledge* and *Capacity*, with their Equality of Judgment, if not even their *Superiority*; ſince to know *good Work*, ſo to be able to judge well and thoroughly thereof, ſuch Perſon ought to be *an equally good*, or *a better Workman* than he *who did it*; and ſo in the like manner, in all *Arts* or *Sciences*, and *conſequently in this Profeſſion.* And now what Patient I pray is there that queſtions their Ability? or their ſufficient *Capacity* to make *choice of the moſt proper*, and knowingly *to decide* who is the *beſt Phyſician*, and ſo accordingly to recommend him, *&c.* Thus then,

if

if each be allowed by his Patients or Adherents to be *equally good at that*, where, I pray, is the Difference either *of one or the other?* Or, as before mentioned, if the one ſhould prove *equally knowing* with him, or ſuch he pretends to make a deciſive Judgment of, (as they in general readily and frankly enough do of Phyſicians) we are then, from what has been ſaid, to ſuppoſe them *equally good*, and conſequently that *the one is e'en juſt as good as the other.* But that which as yet ſeems to be the moſt *ſurprizing*, is to ſee ſome who make choice of a *pharmaceutic Practitioner*, who in reality, to the Appearance of all Men of Senſe, is little better than a meer Driveller; nay the very Patient himſelf too, perhaps even pretending to be a Man of good Senſe, yet ſhall too allow this his *Apothecary* to be as ſilly, ignorant, and unknowing as you pleaſe, or indeed alſo make *a meer Jeſt* of him in Converſation, obſerving his little Apprehenſion, Folly, or Ignorance, in all the other Affairs of human Life, but that of *Pharmacy*, or his Practice, great Knowledge *of Maladies and Phyſicians*, (as if ſuch Knowledge ſcarce required common Senſe;) and thus this knowing *and judicious Patient* can even truſt his Life in ſuch Hands, becauſe, cries he, *I do not underſtand Phyſick.* And that which ſtill appears

pears as ſtrange, is, that theſe ſo very ſingular and ſeemingly, *empty Practitioners*, have often, or *generally*, the very beſt, or the *greateſt Buſineſs*, perhaps becauſe *their Patients* may want to divert and to make themſelves *merry with them*, or to have ſuch continually *to play upon* or *to butt at*. Thus then, ſuch one, I ſay, *is e'en as good as the beſt*. This puts me in mind of a *facetious Apothecary*, who having *a Son* whoſe Head proved not to be over-well furniſhed, and which ſome Friends would occaſionally obſerve to the *Father*, asking him what he intended to make of his Son? To which the Parent very readily and *merrily* replied, *My Son indeed, it is true, may never be very fit to make a Biſhop, but he may do well enough to make an Apothecary*. The Story goes no further——We have ſaid then, that ſome have a little more of the *Application*, and perhaps the more Knowledge too, of what may relate to *Phyſick*, whether of *Anatomy*, Reading, or other *Learning*, whilſt others with leſs, or little or none of theſe; as we moſt commonly and generally *obſerve*, ſuch who have, or *know* the *very leaſt* of all this, are ſtill by *their Patients and Adherents* eſteemed and valued *e'en full as much* as the others; and, as we have ſaid, do alſo accordingly *thrive full as well*. There are

as

as yet another *Species*, who cannot only *bleed* and make *Iſſues*, &c. (as many if not moſt do) but are truly *Ambo-Dexter* likewiſe, in practiſing both *Surgery and Pharmacy*, or indeed all the three (commonly termed Dragoons;) Phyſick being therein comprehended, and conſequently ſhould, I ſay, be *e'en as good as any we have mentioned*; yet we do not experimentally find, or obſerve, they thrive *one bit better* in the World, or that they are any better eſteemed and judged to be more knowing or more valuable by their *proper Adherents* than the former; tho' ſuch have, or know nothing of *the like Qualifications* here ſpoken of. Nay although there be thoſe likewiſe, who follow *Pharmacy*, &c. and have alſo qualified themſelves with the purchaſing ſome few Guineas worth of the *Doctoral Dignity*, the *Dignus eſt intrare*, &c. yet we do not find they *thrive a bit better* than the former we have been ſpeaking of, *if ſo well.*

For, as before hinted, there is *a common beaten Path*, an *uſual broad high Road* where all ride on in *the ſame jog-trot*, none ſeeking out for any *newer* or *nearer Way*; which very *much frequented Road* is become ſo extremely *obvious and plain*, that the very youngeſt *Apprentice* to an *Apothe-*

*cary* can extremely *well*, *eaſily*, and moſt *readily* find it out in a *very ſhort Time*: and particularly as to *Fevers*, the beſt half of the Buſineſs, *nothing being more eaſy* *. So that there cannot conſequently be any material Difference *betwixt one or the other* of any of theſe we have here been *treating of*.

Thus all which ſeems further neceſſary to be added on this Occaſion, is, that upon the whole, *the one*, tho' (ſeemingly to ſome) even leſs well accompliſhed than the other, yet is by *his Patients and Friends* e'en reckoned *full as good* as ſuch who ſeem better accompliſhed; and that even theſe, tho' they may appear to be *much leſs compleat* in the whole, yet *in the main*, *are e'en full as good*, or thriving as the other; ſo that none can do better than *to make choice of ſuch*. And thus we apprehend, we have fulfilled what was at firſt propoſed, *to wit*, that mentioned in our *Title Page*, and ſo, *I vow to G—d, Sir, ſend for the firſt Apothecary that's next you.*

* This particularly puts me in mind of a noted and great Practitioner, who freely advances (even in Preſence of thoſe of the Profeſſion) that he is ſure not to loſe one Patient *ill of a Fever*, if the *Viſcera be ſound*. What pity it is, he cannot tell, whether ſuch be *ſound* or *unſound*, when *firſt called*. But I ſhrewdly ſuſpect, that this boaſting Gentleman does not really know *what a Fever is?* And he would therefore conſequently be much puzzled to give a clear and diſtinct *Definition thereof*. I could carry this Affair a good Way farther, but at preſent let this ſuffice. I ſhall only now add thereto, that this very notable vain Practitioner has alſo his Followers and *Advocates*, who readily aſſert him not only to be *as good*, but even *the beſt of any*. Neither ſhould I at all be ſurprized, to ſee *a Poem* on *that Subject*, more fully to prove it ſo to the World.

POST-

# POSTSCRIPT.

IF true that the Great Man has uſed the *Medicine* of *W——d*, as well as that it has been much uſed, recommended, and forwarded by his Heir, his Family, and Friends, *&c.* what need we ſay further of the *Proprietor* thereof, than that *his Bread is baked*; ſince, I doubt not, he will ſoon find full as good Encouragement as Mrs. *Stephens*; neither do I know but that he may *deſerve it as well.* And thus you plainly *ſee*, it will be much more advantageous to ſeek after *old Women's Receipts*, or Noſtrums than to follow, ſeek after, or *to ſtudy Phyſick in the uſual methodical Way.* And I cannot imagine, but that he who has already ſpent his Time *ſo very unluckily* in the *ſtudy* or *practiſe* of this *Profeſſion* in the uſual manner, but that he may nevertheleſs for his Comfort reſt fully ſatisfied, that he is at leaſt Maſter of *fifty Medicines*, (or *Noſtrums*, as he had beſt call them) which may be every bit as valuable as either of theſe here mentioned; and if his Modeſty

Modeſty makes him doubt hereof, let him yet apply to *Fuller's Pharmacopœia*, or to *Boyle's Receipts*, which may perhaps pleaſe *the Town* as well. Thus he had beſt (as ſoon as may be) ſet about the making ſuch Friends, *&c.* Yet what pity, methinks it is, that whilſt Mrs. *Stephens* is ſo very much minded, Madam *M——b——n* ſhould be ſo much neglected and forgot, who ſeems to deſerve it as well? unleſs it be *a ſufficient bar to her*, that her Husband was *a Phyſician*. So we might likewiſe add, Mrs. *A——rſ—n*, *St——t—n*, &c. neither ought we, methinks, to omit or neglect (for the Sake of our Children) honeſt *Anodyne Necklace*, which ſurely, if it *does no good*, never does *any harm* to *our innocent Babes*, and ſo e'en let them have it, ſince *it coſts but a Crown*. Thus all, you ſee, have *their Adherents* and Followers, each in their particular Way; and ſuch *their Friends* ſtill *aver and vouch for them* to be *e'en juſt as good*, if not *better than any*, even than the very beſt of the more *regular* before mentioned. And you accordingly ſee, that the *very celebrated Mrs. Stephens* has her P——rs M——rs, Phyſicians, and Surgeons, who all readily aſſert, that in her way, ſhe is *e'en juſt as good*, or far *better than any*.

*F I N I S.*

# NATURAL SAGACITY THE Principal Secret,

If not the WHOLE in

# PHYSICK;

All Learning, without this, being in *effect Nothing*.

Which is contrary to the Assertion of a Pamphlet,

Lately Publish'd, call'd,

*One Physician is as good as t'other*, &c.

To which are added,

Several *Memorandums* or *Unfinish'd Sketches*, on various *uncommon Subjects*, perhaps not improper *Hints*, for *Titles*, to write, or *Lecture* upon:

Such as that of all Maladies being curable *without Medicines*.

Of the great Uncertainty of judging *from what Causes Cures do proceed*.

That none can know, to cure so well as those bred to the *Profession*, who are *Sagacious*.

*Inveterate Colds*, the particular Produce of *Britain*.

The Cause of *Gout*, the *Stone*, &c.

To which is join'd,

*The full Examination of all relating to Mrs.* Stephens's *Cures, and Receipt for the Stone, by the same Hand.*

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*LONDON:*

Printed for T. COOPER, in *Pater-Noster-Row*. 1742.

Price 2 *s.* together, or 1 *s.* each.

# ADVERTISEMENT.

SINCE the World is ſo very much abuſed and confounded, with the extravagant Pretences, of moſt of thoſe who affect to be knowing in the Cure of human Bodies, though in reality ſo only in the loweſt degree thereof: The Bulk of Mankind ſcarce being able to diſtinguiſh right from wrong, good from bad, or the *knowing* from the *unknowing*: The Writings too of ſuch like Pretenders, as well as their ſpecious Speeches, have ſo greatly embaraſſed Men, even thoſe of the thinking or ſtudious ſort, who are more ready to examine into the reality of things; yet ſuch, I ſay, have often alſo been deceived by a *pompous Show of Learning*, although but too often *little to the true purpoſe*. The following ſhort Diſcourſe may therefore, 'tis hoped, be of ſome uſe to ſuch as are in the leaſt willing to be informed, even thoſe who on adviſing them to examine a little into the real Knowledge of Phyſicians, and are ready to object that they do not underſtand Phyſick, on reading this they will find that all Phyſicians are not alike (as alledged in a late Pamphlet, call'd, *One Phyſician is as good as t'other*,) and may likewiſe ſerve as ſome ſort of Inſtruction, how to chooſe a proper Perſon to *preſerve them in Health*, as well as in the *ſafeſt manner* to cure them *when ill*.

As to the *Memorandums*, Hints, or Sketches, here-unto added, tho' not of a continued Piece with the fore-going Diſcourſe, yet 'tis hoped, the Reader will excuſe that, or not judge it altogether

improper, ſhould he any way obſerve the Deſi to be good or uſeful. 'Tis plain likewiſe, that they are not ſo fully and properly digeſted or finiſh'd, as might be wiſh'd: yet whether they will ever be render'd more ſo by the Author, better or more correct by him, remains altogether uncertain. They are nevertheleſs at a venture, thus thrown into the World, ſo to be *peruſed* and *examin'd* by the *Publick*; ſhould any part be approved, or any of them be in the leaſt found *uſeful*, or otherwiſe be the Occaſion of producing a *good Thought* from ſome one other, that will be *ſufficient Satisfaction*. But if, contrary to this, they are altogether diſapproved, it will not in all likelihood give the Author any great Uneaſineſs, in whatſoever way they ſhall happen to be received. Yet if the learned and knowing Peruſer, willingly incline to overlook, and freely to excuſe the many *errors*, *faults*, or *natural frailties*, which ſuch uncommon Subjects may (in a firſt Publication) readily be liable to, it would no doubt be *humane* and *generous*. Neither ſeems it reaſonable to imagine, ſhould the Author be known, that he will think himſelf obliged to clear up, or to be more full on any ſuch Subjects, without being properly *conſulted thereon*.

I cannot help adding, that it ſeems better that Phyſicians were reaſonably gratify'd beforehand, ſince many Maladies ſcarce require more than a word, or two, and little or no Phyſick; if ſo cured, 'tis well; but if the Patient requires much more Attendance, or Direction, the Practitioner may be further rewarded, according to the Diſcretion of the Patient.

# NATURAL SAGACITY

THE

# Principal Secret,

If not the WHOLE in

# PHYSICK, &c.

WHEN we duly consider Physick, that is, the true Art and Knowledge of a Physician, useful for the proper Preservation of human Bodies, with the Cure of their Maladies: we shall observe it principally, if not the whole, to be little else than *a great Sagacity*. This Assertion, may at first I doubt not, a little *surprize* and *startle* my Reader, who may perhaps be ready to reply, that surely there must be much more necessary than this; as that of the various Kinds of Learning, so usually taught a Physician; *to wit*, that of the *Latin* and *Greek*, the *University Education*, that of *Anatomy*, the *Animal Oeconomy*, *Surgery*, *Botany*, *Pharmacy*, *Chymistry*, *Natural Philosophy*; some say, *Mathematicks* also; and in a word,

the *Knowledge*, *Symptoms*, *Nature* and *Cure* of all the Maladies incident to the human Body. Yet allow me to obſerve, that even all theſe without the former is *juſt nothing*, unleſs to do *more Miſchief than Good*.

It is this great Sagacity which teaches Men and Beaſts, to take care of themſelves; it is thus that Men were inſtructed and learn'd from the *Sagacity of Animals*, many uſeful Particulars for the cure of *human Maladies*: as well as that of the Preſervation of *Health*, as has been ſufficiently remarked by a great *variety of Authors*. It is by this extraordinary Gift, that the wiſer part of Mankind preſerve themſelves in Health; by this their great Prudence obſerving, and more duly examining what is *hurtful and prejudicial*, as well as in *chuſing* that which is *uſeful* and *beneficial* to *their own Conſtitution*: So likewiſe in a great meaſure to be able to *judge and approve* of many, at leaſt of ſome particulars, which may be uſeful, and often *contributing to their cure* when ill. From hence poſſibly may ariſe the common Saying, That at Forty, a Man muſt either be *Fool* or *Phyſician*. The Emperor *Tiberius* is indeed reported to have ſaid at Thirty, after which, according to him, there was little or no Occaſion for any.—— But this Aſſertion of his, moſt probably, proceeded from the great Diffidence and Fear he had, *of being poiſon'd by ſuch*.

What indeed is Phyſick? *to wit*, the principal Part of the Knowledge of a Phyſician, but

but that of his *great Sagacity*: thus being more able to judge of the real Malady, with the Cauſe, Nature, and Danger thereof. What then muſt be *the Cure*, but that of the *moſt prudently, ſagaciouſly, and juſtly* judging, how moſt properly to expel, and carry off the Cauſes of ſuch Diſorder. 'Tis true, we are the better accompliſh'd, more duly qualify'd, and fitted for this purpoſe, by having had ſome Practice, and not to be without Knowledge of the *proper Evacuators of the Body*. However, even this, will appear to be a very inferiour Part, when conſider'd with this we are ſpeaking of. Since ſcarce any very ſagacious Perſon will be to ſeek for a cure, *when he knows the Malady*, more particularly if he *knows the cauſe thereof*. So it is, that a truly ſagacious Perſon or Workman, will rarely or ever be at a loſs *for Tools*; whereas a bad one (without ſuch Sagacity) will ſcarce ever perform tolerably, even with the very beſt; which confirms the common Proverb, that *a bad Workman is ſtill complaining of his Tools. And a bad Reaper never got a good Reap-Hook.*

The principal Affair then, as to the true and moſt effectual Uſe of *Medicines*, for the cure of human Maladies, depends not ſo much on the Excellency, and ſingular Choice of ſome *particular Medicine*, as on *Method* and the *Manner of Doſing*, both with regard to *quantity* and *time*, *perſeverance alſo*, with proper Allowances for different Conſtitutions, *Sea-*

*ſon*, *Weather*, *Aliment*, &c. this judiciouſly managed by a ſagacious Practitioner, will do more, even though he has but a tolerable Medicine to practiſe with, than is to be done with a much preferable and a far better choſe one, *when not ſo judiciouſly managed.* So that, as has been obſerved, the principal Affair, is this great Prudence and Sagacity, which can only direct us properly in theſe Particulars: Or whether indeed due Exerciſe and a proper choice of Aliment in due time, might not anſwer the whole, is what ſeems not at preſent altogether neceſſary to be diſcuſs'd.

From theſe and ſuch like Remarks, we may in reality conſider a true Phyſician, to be only, as *amore experienced Perſon in various Conſtitutions*, who by his great Sagacity and Prudence, conducts and adviſes, thoſe not always ſo ſufficiently conſiderate; or at leaſt, who are leſs experienced in ſome ſuch like Particulars. And ſo it is that the ſuperiority of Knowledge, will in proportion to this appear (with all thinking Men) which every ſagacious Practitioner muſt neceſſarily have above his Neighbour-Practitioner who is leſs ſo.

The true Knowledge of the Malady, ſeems (as before obſerved) to be the whole, at leaſt, the principal part of the valuable Knowledge of a Phyſician; and when rightly known, the Cure (when curable) does in general prove plain, and rarely very intricate. The more ſimple the Medicines likewiſe are, or the Means, the more real and certain the Cure will

will generally, I am well convinced, be found to prove.

However, it is moſt certain alſo, that there is an infinite variation, and a continual difference betwixt every Conſtitution, when compared one with the other, there not being any two Perſons exactly alike in all their Parts: probably I might too with as much Reaſon add, *in any Part*. From hence then it will follow, that ſuch an unaccountable variety of different Conſtitutions muſt be produced, and here it is that very extraordinary Sagacity, becomes ſo extremely neceſſary, in making the due and proper Allowances, proportionable to ſuch difference, as well as on other occaſions, *&c.* And from hence likewiſe will follow, that ſo very ſtrange, unaccountable and moſt extraordinary variety of Effects, which particular ſorts of Aliment will neceſſarily have (as well as Medicines) upon ſuch like different Conſtitutions. And from hence alſo will conſequently ariſe the many difficulties which muſt daily appear, as oftentimes thus greatly to puzzle the moſt ſagacious Practitioner. And here no doubt it is, that this great Talent is ſo very particularly requiſite, being indeed the Touchſtone, the great Tryal of his Skill and Superiority.

But now I find methinks ſome one of my Readers, a great Favourer of *Noſtrums*, who is ready to advance, that ſuch a Medicine he recommends fits all Maladies (at leaſt ſome ſort) in all Conſtitutions whatſoever. Now this I abſolutely

abſolutely deny, ſuch not being any more than as *a Saleſman's-Coat* or a common *Sale-Shoe* fits every Body, or Foot. However, we will nevertheleſs allow, that a Medicine may be a very excellent one, in many Maladies, perhaps alſo in the generality of ſome ſuch like Caſes, when in Conſtitutions not greatly varying: But then I muſt at the ſame time likewiſe obſerve, to this unexperienced prepoſſeſs'd inconſiderate Reader, that even the moſt approved, and moſt certain *Specifics uſed*, or that are known, whether it be that of *Mercury* for the *Pox*, the *Bark* for *intermittent Fevers*, or that of the *Ipecacoana* and *Rhubarb* for *Fluxes*, yet theſe do frequently fail us; even ſometimes, where ſuch have been ſucceſsful before, in the ſame individual Conſtitution; if I may be allowed to term it ſo, when on the ſame Perſon, though at a different time.

And now here it is again that this great Sagacity, Judgment and Experience is afreſh called upon, to alter, or order, what other Medicine the ſagacious Practitioner ſhall judge moſt proper; in which it is indeed, that the great Knowledge of the Phyſician does ſo plainly appear. 'Tis true, I might here further add, much in behalf of many very excellent Medicines, for many, or for ſome one particular Malady; but then it may alſo be obſerved, and we will likewiſe readily enough agree, that all Men muſt go to Stool, and that they all require their due Evacuations in whatſoever manner

ner it be, ſuch being ſtopp'd, the Medicine which relaxes or purges them, and carries off any ſuch Obſtructions, will conſequently carry off the Diſorder, Complaint, Malady, or Ailment ariſing from thence. Yet this does not any way prove, that ſuch therefore or any one Medicine whatever will cure all Diſtempers; or even that the ſame Species of a Malady is ſo cured in different Conſtitutions; there not being any ſuch thing in Nature, as is ſufficiently proved from what has been ſaid *. For which reaſon, on all ſuch like occaſions of uncertainty when there is any Peril, Hazard, or Danger, the ſagacious, cautious, and experienced Phyſician, is in courſe called in (by ſuch who have common Prudence) thus judiciouſly to weigh, and carefully to conſider the moſt proper Means and Medicine to be uſed, with its due Doſings for that kind of Malady, in ſuch particular Conſtitution, whether or not it ſhould happen alſo, to be more or leſs blended with ſome other Malady. To which might likewiſe be added, many other Conſiderations as to *Sex*, *Age*, *Seaſon*, *Weather*, *Method of Living*, &c.

THUS then, as has been obſerved, it is this Sagacity, which ſeems in reality the principal Gift, and the moſt neceſſary Endowment for any one who pretends to the cure of human Bodies; without which it may, I think, freely be

*N. B.* That which purges ſome, renders ſome other particular Perſons coſtive, ſuch as *Claret*, *Milk*, &c.

be ſaid, he is no Phyſician, nor to deſerve that Name; and that all the reſt of his Labour and Study, with his utmoſt acquired Knowledge, is in effect nothing; rather in reality ſerving only to confound, perplex, and to render ſuch (without this great Quality) *vainly preſumptuous*, and mighty *confident* of their *extraordinary Knowledge* and *Capacity*; in ſhort, thus only *to do more Miſchief than Good.*

The deficiency then, of this unparallell'd Quality, muſt no doubt, be *the greateſt want*; and I may venture to aver, that the true Knowledge and Succeſs of the Phyſician (as has been hinted) will prove to be *in proportion to this.* Neither can any Education, or Acquirement, ever become a valuable ſupply *for ſuch inſufficiency.* Since all, or the very beſt any ſuch Practitioner will ever be able to do, can only be, as it were, by a kind of *Accident*, according to the Proverb, *as the Blindman throws his Staff.* So that without this Bleſſing, an infinity of the *worſt Misfortunes* and Accidents, *muſt neceſſarily enſue.*

It ſeems to have been by *this great Gift*, that the *Divine Hippocrates* ſo very much diſtinguiſh'd himſelf; albeit, his *Aphoriſms*, for which we particularly and principally acknowledge ourſelves ſo much beholden to him, they are generally allowed, rather to have been the Obſervations or Works of ſagacious Perſons before him; that is, the common Obſervations of the moſt conſiderate Men, of good Senſe or Sagacity;

Sagacity; even thoſe who were not of this Profeſſion, but according to the Cuſtom *of theſe Ages* (as in *Egypt* in particular) ſuch their Obſervations from ſick Perſons were writ *on Pillars*, in the *Highways*, or publick Places, for the general Benefit; which being in proceſs of time collected together, whether by *Hippocrates*, or any elſe; they were hung up in the *Temple of Æſculapius* in the *Iſle of Cos*, and 'tis likely that they were ſo alſo, Originally hung up in the *Temples in Egypt*, there in a great meaſure under the care of the *Prieſts*, although they had Phyſicians likewiſe amongſt them many Ages before the time of *Hippocrates*.

It might probably appear to the Profeſſion, an unpardonable Crime for one at this time of day, to pretend to criticiſe on any of the Works of this great and much *celebrated Author*, after ſo many Ages, and ſo general an Approbation of all Mankind; more eſpecially on this we are here mentioning, that particular highly approved of Work, his *Aphoriſms*. Nevertheleſs, I muſt, and dare even be bold to broach and publiſh my own private Opinion thereon, which is, that theſe very *ſententious Remarks*, poſſibly rather put into ſome ſort of greater order by him, than to be conſidered as altogether his own, many of which are no doubt *admirably good*, and *undoubtedly true*; but then it ſeems to me alſo as certain, that many of them are very *obſcure*, as others appear *uncertain*, and no way *to be depended on*. From

whatſoever Cauſe this may proceed, I ſhall not pretend to determine, only here obſerve, without at preſent entring into further Particulars on that Head, putting the beſt Conſtruction on the whole; many of them probably were much more certain and uſeful on the Perſons, and in the Countries where he practiſed, than they may be with us, or in other places; which Defects muſt no doubt, as has been ſaid, be more particularly regulated according to the Capacity and great Sagacity of the Practitioner. Nay, I know not whether in a great meaſure the moſt uſeful of the former, will not naturally prove apparent, to a ſuch like knowing and practiſed Phyſician.

As to the Books of *Hippocrates*, call'd his *Epidemics*, ſo very much copy'd, and pretended or endeavoured to be followed by ſome, as a ſufficient Model to practiſe by, I will venture to ſay, that there are extreamly few Caſes there (if any) wherewith we can ſtate a *parallel Caſe* with any of our own; or ſeemingly indeed, to come any way near thereto; and yet our noted Dr. *Friend*, commonly ſo very much cried up, though with what juſt Ground, or what greater Share of the *Sagacity* we have been ſpeaking of, is another Queſtion, if not rather an * extraordinary ſuper-abounding Vanity: He

* His great Vanity alſo in having a Medal ſtruck (abroad) to his own Commendation, too plainly verifies this. *N. B.* He was much deficient in the principal Branch of the Profeſſion, we mention to be ſo neceſſary, *to wit*, that of Surgery.

He, I ſay then, has been at vaſt pains in tranſlating, explaining, and commenting on theſe, probably with a greater View of magnifying himſelf, and being of Uſe in ſhewing his own great Knowledge of the dead Languages; *to wit*, the *Greek* and *Latin*, &c. than from any other *truly uſeful and ſolid Reaſons* *. For of what great Uſe theſe his Works (which he has put his Name to as wholly his) have been to the Publick, I muſt here leave to the judgment of the *unbyaſs'd Reader*.

And now I doubt not, but it may be advanced that Experience and Obſervation, muſt ſurely be of great Uſe to render a Phyſician truly knowing, without which he cannot be ſufficiently ſo. This I will readily enough allow, more eſpecially when ſuch Experience is properly digeſted by a ſound Judgment, and that the Obſervations are juſtly made; *thoſe on the Spot, or in the Country where we live*, being without queſtion the *moſt uſeful*. But then it is likewiſe as certain, that there appears not many, perhaps extreamly few Practitioners, who ſeem fit for ſuch purpoſe, and poſſibly not ſufficiently capable thereof; whether the Cauſe may proceed from the not having that due Degree of Sagacity neceſſary thereto; or from a want of Time, as perhaps that of falling too ſoon into great Practice, and ſo *trot on* in the

 ſame

* As to the Uſe of the dead Languages in this Profeſſion, it is ſpoken of in a Pamphlet on the *Origin and the Degrees of Doctor*.

ſame uſual, or *common Road*, without the leaſt thought of *Improvement*, being entirely bent, and ſolely employ'd, in the *picking up of Money*: or be it, that it happen from ſome other defects, as that of the want of a ſufficiency of the moſt proper and uſeful Application, yet this is not any way neceſſary here to be determin'd. And now it may not be improper to take notice, that the *Cauſes*, *Symptoms*, and *Cures of Maladies*, do extreamly often proceed from very different, perhaps quite contrary cauſes to thoſe we aſſign them, and this from the not ſo duly and ſagaciouſly conſidering, the infinite Variety of Accidents, which are not attended to, not any more than *Age*, *Sex*, *Conſtitution*, *natural Strength*, *length of Time*, *Seaſon*, *Weather*, *Aliment*, *Change of Medicines*, though not much differing in their Nature, *&c.* From the want of a thorough Conſideration of theſe and ſuch like, it is, that our ſo very frequent *Miſtakes do ariſe*, as to the Cure of Maladies, which we are ſo apt to aſcribe to *our own Skill*, or *Management*.

It is from this great quality, that one Practitioner ſhall gain more real Knowledge, by his proper Obſervations, even on a very few Patients only, and that in a *ſhort time*, or *in a few Years*, than another leſs Sagacious ſhall, by the greateſt number of Years, as well as with infinite variety of Patients during all that time, that is, for the ſpace of his whole Life: and laſtly, that

that this ſame buſy Practitioner (upon a due examination of the truly Sagacious Phyſician) ſhall be found to know in effect, and in reality *Nothing at all of the matter.*

So it is that this ſame unparallel'd Sagacious Quality, which teaches the like happy Phyſician, warily and moſt carefully to ſtudy all the different, and even the moſt intricate Intentions (as far as poſſible) of kind *Dame Nature*, ſtill moſt carefully conſidering, all her various Attempts, to throw out her *mortal Enemy*, to wit, the Humour, or Malady oppreſſing, and tending to deſtroy her: And thus this wiſe and prudent Practitioner, who, as her principal Aſſiſtant, or *Servant*, is to make it his whole and ſole Aim, to ſtudy, and altogether endeavour to aſſiſt her in all her Intentions (and that too in the ſafeſt manner) to be at the ſame time extreamly wary, in the croſſing her deſigns, or in any way preventing them, by anticipating or being beforehand with her, e'er we can well gueſs at her Intentions, or that we can in the leaſt imagine, which way ſhe inclines, as is but too frequent with the generality of the very *buſy inconſiderate Practitioners.*

Thus there can hardly be ſaid to be any Obſervation worth our notice, from any who are not endowed with this great quality of Sagacity, it being indeed, in the moſt intricate and the moſt difficult Caſes, that this extraordinary Endowment ſo very well and plainly appears, by properly finding out, and juſtly diſtinguiſh-

ing

ing all matters relating to ſuch particular Caſes. Neither doth this Perfection ſeem to be much leſs neceſſary even in Surgery, more eſpecially if Surgeons are allowed the *medical part*, both external and internal, and that they are not in that to be under the Direction of the Phyſician. Probably alſo, that they ought in a great meaſure to be ſo in regard to the *Operations*, particularly in thoſe which are the more difficult, and where no doubt, a well-knowing Phyſician ought always to be ready to give his *Advice*, *Opinion*, and *Direction*, on the moſt *intricate Occaſions*.

But, before we conclude this Diſcourſe, it may not, probably, be altogether improper, that I ſay a word or two, on the Subject of *Apothecaries*, and in what light they are moſt properly to be conſider'd. They are, then, in reality, to be no otherwiſe conſidered (amongſt the Moderns) than as the immediate *Cooks* of the *Phyſicians*; that is to ſay, only to make up, and *to ſell their Medicines*, without going further to meddle in Phyſick, which they do not any where elſe beſides here, in *Great Britain* and *Ireland:* The Practice they thus follow, even with the lower Rank, being indeed the proper Province of the *younger Phyſicians*, and thoſe in leſſer Practice, if they incline to that ſort of Buſineſs. Notwithſtanding which, if they nevertheleſs are allowed ſo to do (from various Reaſons) they ought no doubt, firſt to have the *Opinion* of *a knowing Phyſician*, *viz.*

of

of the nature of the caſe, and *how moſt ſafely to proceed*, in the mean time, whether ſuch their preſent method of going on, be altogether owing to the *Indolence*, or the *great Fees* of our *Phyſicians*, is not ſo much to our preſent Purpoſe. *Amongſt the Ancients*, there were no ſuch People, (nor indeed till of late, that is, within *a Century* or ſo) the Practitioners did that part themſelves. I need only then add, that if we ſuppoſe, and agree theſe to have *the ſame Education*, and neceſſary Accompliſhments, *as a duly bred Phyſician*, he may in ſuch like caſe, in a great meaſure, be conſidered *as ſuch* (even though he makes up, and commonly ſo *vends his Medicines*) albeit he ſhould methinks *act alſo*, in the *Sphere* Phyſicians now are in, if he pretends thereto, as well as that in ſo doing he thus has more *ſpare time* to make his *proper Obſervations*. But now, let us on the other hand conſider, how *very few* indeed there be, who know almoſt any thing at all of the *uſeful Branches* of Education neceſſary to make a *good Practitioner*, ſuch as that of a right Knowledge of *Anatomy*, the *Animal Oeconomy*, the *nature of Maladies* in general, with their *Symptoms*, the *Cauſes*, and *Cure*. And in particular, as has been hinted, *a thorough Knowledge of Surgery*; all which, if he is a ſufficient Maſter of, he ought, then indeed, *ſolely to act as a Phyſician*, which will be *ſufficient for him to do*, and in this manner, he may be ranked *as ſuch*. But if he be endow'd alſo, with *a*

*ſuperiority*

*ſuperiority of Sagacity*, as before ſpecify'd, he may then verily be conſidered, and allow'd to be a truely *well accompliſh'd*, and an *excellent Phyſician*, even of the *firſt or beſt Order*, as no doubt in ſuch caſe he really *in effect is*, without further regard to common *Names*; yet how often we ſhall be able to *find ſuch* an extraordinary accompliſh'd Perſon, at the ſame time acting, and paſſing under the Name of an *Apothecary*, I muſt leave to be decided by others, inſtead of which (but too commonly) without the leaſt juſt pretence to any of theſe Qualifications, they boldly, and forwardly, *run on*, hand over head, without in a manner knowing in many, or moſt caſes, any thing at all of the matter. Since we are not, according to the vulgar Notions, to imagine and judge, that he gains his great Knowledge by making up of Medicines, and general Notions of their Uſes, by his frequent ſelling a Pennyworth of *Mithridate*, or *Diaſcordium*, *&c.* that he ſo *attains much Knowledge*, nor even by the *frequent Preſcriptions* of *Phyſicians*, which oftentimes, if not generally, are *very trifling*, perhaps in ſome meaſure for *form*, or otherwiſe, but little to the purpoſe; and when they do receive *a valuable Preſcription*, they then poſſibly, ſcarce well know how juſtly to diſtinguiſh *the right* from the *wrong*, and probably but *ſeldom know* the *ſpecial Reaſons*, or the *Principles* on which the Phyſician has *preſcribed*. So that all they ſeem to learn (particularly ſuch not bleſs'd with ex-

traordinary Sagacity) is in reality little elſe than the ſorry *practice* of a *trifling*, if not even of the *worſt Phyſician*. Thus only acquiring for *his principal Knowledge*, the common trot, of *trifling practice*, which may indeed nevertheleſs prove more *beneficial* to him than that which is the *beſt*, and *cures too ſoon*.

But, it may yet be alledged, that *an Apothecary* can be of uſe, allowing him *to practiſe occaſionally*, as *on ſudden calls*, a Phyſician not being ſo ready at hand, the Patient perhaps requiring *an Opiat*, in the violence of pain, a *Stool*, by *injection*, or to be adviſed to ſuſpend, or to *forbear a Medicine*, which ſeems to have an *over violent effect*, until the Phyſician be conſulted; but this is ſtill to be *only aſſiſtant* to him, and *under his Direction*.

The Concluſion then of our Diſcourſe, amounts to this, that every Perſon who has the leaſt Pretence to a *tolerable degree* of *common Senſe*, may ſurely in ſome meaſure be a judge of the *great natural Sagacity*, of the *Practitioner*, whom he *confides in*, and into whoſe hands *he puts his Life*: this (as has ſufficiently been *obſerved*) being the *principal perfection a Phyſician* can be *bleſs'd with*, and can only be in proportion to this, That he will be found *knowing*, and *truly uſeful*, without which *great Endowment*, ſuch a happy conſiderate *penetration*, he can in reality be

little elſe, than an ignorant *buſy Pretender*, and in truth, rather *more miſchievous*, than *truly uſeful*.

It is this moſt excellent quality then, which may truly be ſaid to be the *true Arcanum*, to wit, the *Grand*, and moſt valuable *Noſtrum in Phyſick*, without which, all beſides, is in reality, *vain* and *trifling*, or otherwiſe, as has been remark'd, *is juſt nothing*.

*The following are some loose Memorandums, or unfinish'd Sketches, chiefly relating to the Practice of Physick, which the Author occasionally writ down, possibly, partly intended, as Titles, fit to write, or lecture on. Now, whether he may ever finish them more, or put them to any further use, is altogether uncertain. However that may be, they are here laid before the Publick, to make what use of them is judged most proper. If any such Hints happen in the least to improve the Idea of any one, or that they prove to be any otherwise useful, that will be sufficient.*

I. OF the great Advantage some Knowledge may be of, in relation to Health (in particular) to all Mankind, of what degree, or denomination soever.

II. On the Virtues of the pure Element of Water, with hints on Minerals therein contain'd.

III. That Bleeding is not a real Cure for any Malady whatsoever, though, for the present, it may give the most immediate Relief.

IV. That there is rarely (if ever) any neceſſity for Bleeding, where there is no riſk of the Patient's dying in the ſpace of 24 Hours, he being able to undergo other proper Evacuations.

V. Of the Virtues of Simple Medicines, ſuch as Mercury, Opium, the Bark, *&c.* and of the cure of intermittent Fevers, and periodical pains by the latter.

VI. That moſt Maladies, and probably all (Fever and Small Pox without peradventure) are curable by Aliment or Diet alone; that is, without neceſſity of medicinal Preparations, although on ſome very extraordinary Occaſions a ſudden Revulſion, or Evacuation, as Bleeding, Bliſtring, or a Clyſter, may then be judged proper: For moſt, if not the whole, that is done by the ableſt of the Profeſſion, is but to help off the Malady a little ſooner, ſince they are but the Servants of *wiſe Nature*, ſhe being the *principal Agent*; ſo that by the uſe of Medicine, the *Maladies* may indeed be *removed ſooner*, though whether always *the ſafeſt* ſo, is the Queſtion? Thus *Bleeding*, *Bathing*, *Bliſtring*, *Clyſtering*, *&c.* as to the more ſudden and violent Maladies, ſuch as *Pleuriſy*, *Angina*, *Cholick*, *&c.* theſe or the like means may be *uſeful* for the *more immediate relief*; ſo we poſſibly oftner *hurt* than do good with Medicines, when we are not well aſſured of their good *effects*; ſince

if

if they aſſiſt not Nature, they readily interrupt and contradict, or prevent her from throwing out, and expelling the *Humour* or *Malady*. If then the principal affair of the *wiſe* and *wary Phyſician*, be ſtrictly to ſtudy and *follow Nature*, ſuch frequent and *reiterated Bleedings*, will not I think be truly found to be ſo. It may alſo further be remark'd here, that Underſtanding Phyſicians, ſeem to me (in a great meaſure) as neceſſary to the ailing part of Mankind (without the uſe of Medicines) for the Direction of their *Aliment*, *Exerciſe*, *&c.* as if Medicines were uſed and preſcribed by them.

VII. As Weakneſs of Body (for the moſt part) does in ſome meaſure affect the Mind, ſo it moſt commonly alſo renders ſuch who are ſo, the moſt diſeaſed and ailing, and conſequently they will thus prove the moſt beneficial to the Profeſſion of Phyſick; ſuch therefore will be the elderly, as well as the young, (in particular) whether Men, Women, or Children, who are ſo very frequently ailing. The wiſer part of Mankind, if not often the ſtrongeſt and moſt robuſt in Body, or Limbs, do at leaſt regularly and prudently take a due care of their Conſtitutions, by making proper Obſervations thereon, and do thus become but little profitable to the Phyſician (not greatly ſo, further than by their Converſation, perhaps alſo good Offices,

or

or Generosity in another way as a Friend. From hence consequently it will appear, that such Practitioners in Physick as affect, and delight in the Company of *those*, or who incline and spend much of their time with such, whether the View be of attaining Knowledge, or for Pleasure, these Practitioners must of course have but *few Customers:* and if such are not rich, they cannot be *Lucrative*. Whereas Practitioners, of the more inferior Capacity, or those the most inclinable to cultivate the Acquaintance and Company of the before-mentioned, the weaker part of Mankind, greatly the most numerous, and whose *frequent Fees*, (perhaps also) or such like *Liberalities* do come the oftenest, those Practitioners must of course have much more Business, and likewise so much more Profit, that is, by the Company of such like Patients, as well as by Midwives, Nurses, and Apothecaries.

VIII. Of the Simplicity of the Practice of Physick, that probably being the safest, surest, and the most effectual Method of Cure.

IX. Of the Folly of writing *Systems of Practice*, on *particular Maladies*.

X. That we must die, none of the Profession of Physick can kill us twice; so that it seems not Material, whether we die under the Hands of a *learned Physician*, a *Surgeon*, or an *Apothecary*, a *Nostrum-monger*,

*ger*, or the good *old Woman* with the *blue Sleeve*, ſince the living a few Yeats longer or ſhorter, *is not ſo much the queſtion.*

XI. THAT the Affairs of the World, are thrown into Faſhions, and go on according to Cuſtom in each particular way in Phyſick, as in other things, caballing and combination of Intereſt is now all the Faſhion; the Grand Affair to gain Succeſs and Reputation, whether by Writing, or in attaining Riches, always the *Grand-mode* in all *Luxurious* and *corrupt Times.*

XII. TRUE Knowledge depending on great Sagacity, and good Senſe (as times go) much *out of the queſtion* in Phyſick, more *genteel Accompliſhments* being all in vogue.

XIII. Men of Sagacity and Judgment, are capable of well knowing, or tolerably underſtanding many things, or are indeed in a great meaſure proportionably knowing and underſtanding in ſuch Matters, whereas Men of mean Capacity do not in *reality rightly underſtand any thing.*

XIV. THAT none can know ſo much as *thoſe* of the *Profeſſion*, who are endowed with a ſufficient *Sagacity*, together with a proper Education and Experience in this Art: ſo that no Patient is to be given up to any Pretender, but to thoſe of the Profeſſion: neither is it an Argument, that many may have fail'd or may not have *hit the Caſe*, ſince ſome one or other of the Profeſſion, may ſtill know

know more of ſuch particular Malady, than all *who have tried before him.*

XV. Of the great uncertainty of Cures performed, commonly judged to be owing to the Skill of the Practitioner, particularly in relation to *acute Maladies*, ſuch as *Fevers, Small-Pox, &c.* and by which Diſtempers, there is the greateſt gain.

XVI. A due Examination, whether there be not much more *got by great Pretence*, a blundring, ignorant, and *bad Practice*, than by a modeſt, honeſt, knowing, and *Skillful one.*

XVII. Of our miſtaken Notions, with regard to Cures perform'd, often aſcribed to our own Knowledge, or to that of the Practitioner, by Method, or Uſe of ſome Medicine given, or ſome ſuch like Cauſes aſſigned by us, when in reality occaſion'd from thoſe of a quite different Nature. And which Judgment will ſtill be more or leſs juſt or erroneous, in proportion to the Sagacity of the Practitioner.

XVIII. That there is much more got by the *trifling*, inſignificant and *fiddle-faddle* part of the Practice of Phyſick, than by the moſt *uſeful* and moſt *valuable*, or the profoundeſt and moſt *ſkillfull Knowledge* of the Profeſſion.

XIX. That all *Pain* (from *Maladies*) afflicting the human Fabrick, ſeems to ariſe from

from our own *follies*, or the defect of a ſufficiency of Circumſpection and Knowledge (particularly when curable) and not proceeding from ſome ſudden, or *unforeſeen Accidents*.

XX. That luxurious Living brings on not only our *Maladies*, but even our *Vices* alſo. So on the other hand, the true and beſt Method of preventing Maladies, as well as the Cure of ſuch by Aliment this ſame way, ſeems likewiſe to be the *high Road to Virtue*.

XXI. Of *Mania* or of Madneſs in general, the different *Species* or *Degrees* thereof, the *Cauſes*, with the propereſt Methods, and means of *Cure*.

XXII. That Chronical Maladies (in general) are the Fruits, or Effects of *Intemperance*, and conſequently (when curable) may be prevented, as well as cured, by *Temperance alone*, though to be aſſiſted, or carried off *ſtill ſooner*, by the proper Uſe of Medicines; and though acute Maladies, may for the moſt part likewiſe, be really owing to *Intemperance*, yet they may no doubt frequently alſo, ariſe from known or *unforeſeen Accidents*.

XXIII. The Study of the real Good and Benefit of Mankind, appears in general to be the *leaſt Advantageous* to him who endeavours it, and is moſt commonly *Diſad-*

 *vantageous*,

*vantageous*, by bringing on ſuch a Multitude of *Enemies*, particularly thoſe of the Profeſſion of Phyſick, when in that way; eſpecially ſuch probably, as are the moſt fooliſh, ill-inclined, or the greatly intereſted for their own Particulars, imagining or finding their private Account in their own way.

XXIV. Of the Cure and Treatment of all curable Maladies, without the Uſe of Medicines.

XXV. Of the Nature of *Colds* (in general) that the inveterate Kind are more particularly the Product of our own Country, than elſewhere; and why? That they are moſt frequently the Occaſion of ſome lurking Humours in the Blood appearing, and their then ſhewing, or forming themſelves into Ailments and Diſtempers of different Shapes. So an over-fullneſs, or Humours in the Blood, occaſions the more ready catching and quicker Appearances of Colds, probably not altogether improperly to be conſidered as a Species of *Rheumatiſm*, for the moſt part occaſioned as it appears to me by our own Irregularities or Miſmanagements; yet may be cured in a very few Days, either with or without Phyſick, where the Patient can be adviſed, and the Malady not paſt remedy, or not of the worſt Habit of Body.

XXVI. Of the Cauſes of Maladies in general, and of their Cure by Nature; that is to ſay, without the Uſe or Help of Medical-Drugs. As well as of the Cure of Maladies by

by the Aſſiſtance of *theſe*, and with the help of *Art*.

XXVII. THAT *Iſſues*, with all their intentions, as *common Drains*, may be anſwered by other common Means, in ſuch as are governable.

XXVIII. THAT the ſo very frequent Uſe of *Bliſters in Fevers*, particularly ſo much uſed when accompanied with *Delirium*, may in all likelihood be as well effected by *other Means*.

XXIX. OF the beſt Means of preventing the being hurt by *infectious Maladies*, whether *Venereal* or Others.

XXX. THAT the Cure of Maladies in general (when curable) ſeems plain and eaſy; if we do but rightly comprehend the Diſtemper.

XXXI. FEW *Obſervations valuable*, from the defect of *due Sagacity*.

XXXII. PARTICULAR Remarks on the Nature of *Gonorhæas*, never hitherto taken notice of, as that of their difference, as *longer Cure*, the Patient more liable to *infection*, &c. according to *Age and Conſtitution*.

XXXIII. INTEREST of Friends *caballing*, *intriguing*, *and recommendation*, whether by *He* or *She*, a firſt M——— or ſome Noted *warm Patrons*, is the way to make an eminent *Phyſician*, poſſibly alſo a Lawyer or Divine.

XXXIV. That 'tis Paſſion, Humour, and Intereſt (rather than real Knowledge or Reaſon) which governs the Affairs of this World, full as much in Phyſick as in any other particular.

XXXV. That an honeſt and knowing Phyſician can get but little by his Practice, in *ſoon curing* or *at once* putting his Patient in a *right way*, unleſs he happens to meet with *a greatly conſiderate* and *generous Patient*.

XXXVI. A few *Words* are rather to be well recompenced than Preſcriptions, as being doubly uſeful, not only in directing, but alſo in the reſolving of Difficulties or Queſtions, though Apothecaries are readily of Opinion, that Preſcriptions are moſt uſeful, yet they (as hinted elſewhere) may be provided for another way.

XXXVII. That it ſeems not abſolutely neceſſary for a firſt or *principal Phyſician*, in moſt (if not in all Caſes) to give ſuch *uſual Attendance*, but to give his *Directions* to the *Practitioner*, who is the conſtant Viſitor of the Patient, whether Phyſician, Surgeon, or Apothecary; ſo that *once*, *twice or thrice*, almoſt during ſuch Ailment, ſeems to be *ſufficient*. Since the firſt mentioned Phyſician comprehends, and rightly takes the Diſtemper, *or he does not*; if right, he can then properly *direct*, and put the common

Practitioner

Practitioner who has the uſual Care of ſuch Patient, into a right way *for the Cure*, when curable.

XXXVIII. A proper Definition of a *Fever*, that none have hitherto ever truely defined what it is, but have meerly confounded us with *unintelligible jargon* on that Subject. That all *Maladies* have more or leſs *Fever*, that is (ſpeaking intelligibly) *an irregular Pulſation.*

XXXIX. Of the Malady of the *Small-Pox*, that being in reality no other than a Multitude of acute Tumours (particularly thoſe of the more kindly ſort) which may not improperly be ranged amongſt the *Phlegmonick Tumours*, and are accordingly ſo to be treated with the *greateſt Safety.*

XL. Of *Boerhaave*'s miſtaken Notion of all having *Small-Pox inwardly*, lying on the *noble Parts*; becauſe *ſome who died* have been *found ſo*; and of his *miſtaken Notions* from thence, as to the *Cure* by *preventing* their *Suppuration.*

XLI. That the Cure of *Small-Pox*, ſeems to come full as properly (if not much more ſo) into the *Province* of a *Surgeon*, than that of a Phyſician; eſpecially when allowed the Adminiſtration of *inward* Medicines as at preſent, or even that of *externals*, when without the Approbation of a Phyſician; *to wit*, one who profeſſes, and well

well knows all the *medicative Parts*, in relation to human Maladies. And that even the Great, or *French-Pox*, ſeems *leſs* to be the *Province* of a *Surgeon*, than this.

XLII. Of *ingrafting*, or other Methods of giving the *Small-Pox*, and how far adviſeable or dangerous, *&c.*

XLIII. That moſt or probably all Maladies may be conſidered under the following Heads; *to wit*, *Wounds*, *Ulcers*, or *Tumours*, of different Species: Unleſs we would think fit to add alſo, that of *extraneous Bodies*, *Mortifications*, and general *Dilatation of the ſolid Parts*.

XLIV. Of the *quickeſt abatement of Pain*, and outward Symptoms, by *improper Evacuations*; whether by *bleeding*, or the Uſe of other Means, for the Cure of a Malady; and of the *quick*, as well as of the *ſafer and ſurer Method*, though in a more *gradual manner*.

XLV. Of the *Gout*, probably occaſioned (when not Hereditary) from *Superfluity* and *improper Digeſtion*, as well as from a deficiency of the due and *proportionable Secretions*, to the Aliment received; in all likelihood alſo, much the ſame *Humour* as that which produces moſt other *Chronical Maladies*, ſuch as *Colds*, *Pleuriſies*, *Rheumatiſms*, &c. and are in a great meaſure to be carried off or cured in the *like manner*, if we incline ſo to do (with the former) when Nature

ture has placed or thrown the Humour out *into the Extremities.*

XLVI. A particular Diſcourſe on the *Maladies of the Eyes*, reducing them and comprehending the Whole, into a very *narrow Compaſs.*

XLVII. A good and knowing Practitioner may very well be (according to the *vulgar Notions*) though in reality with but little, or *ſcarcely common Senſe.*

XLVIII. SAGACITY (as has been obſerved) in Effect the whole of Phyſick or Surgery, all other Qualifications without this, being in a manner *trifling*, very *uncertain and greatly dangerous.* That *Writing* is the certain Conſequence of *Knowledge*, particularly from all who incline not (to the prejudice of Mankind) to *over-indulge* their *Indolence* or *Lazineſs.* That the moſt knowing *have writ*, as *Hippocrates*, &c. and were the contrary to be ſuppoſed of thoſe imagin'd capable thereof, ſuch ſurely would deſerve the ſevereſt Uſage *that Law or a Society* could well *inflict.* Thoſe who have publickly dictated to their Diſciples (who writ) this is in ſome meaſure the ſame. As all Painters paint, as well as that all Phyſicians practiſe, yet the Works of the former more plainly appear, that it is in proportion to their Sagacity and Judgment with their due Application.

† XLIX. THAT a Practitioner in Phyſick whether Phyſician or Apothecary (as is facetiouſly ſaid of *Don Sangredo*) may run thorough an infinite deal of Practice, nay, even *gain great Reputation alſo in this way*, without at the ſame time ever doing the leaſt real good, unleſs *by chance*; but rather doing all manner of *Miſchief*, which can well be ſuppoſed from their defect of due Sagacity, with the other proper Qualifications of this Art. †

L. THAT a Phyſician is the beſt, who *cures* not, one *Diſeaſe*, by procuring us at the ſame time *one ſtill worſe*; but to procure and reſtore ſuch *Health*, *Life*, and *Strength*, as is ſtill deſirable. Artful Apothecaries know how to *ſecure and catch ſlight Maladies*, before *Dame-Nature* has had her ſufficient time to cure *without their Aſſiſtance*.

LI. OF Fiſtula's in general, and particularly of that *in Ano*, with the poſſibility of its Cure without cutting.

LII. THAT it is in intricate and the moſt difficult Caſes, the true Knowledge of a Phyſician is beſt to be obſerved; probably likewiſe when called in, with others of the Profeſſion, there to *diſtinguiſh*, or properly to *diſcover* the *true Ailment* or *Malady*, declaring his Opinion *without reſerve*.

LIII. THAT

LIII. THAT a Phyſician may be very expert and well accompliſhed in the *Methodus Præſcribendi*; to wit, extremely ready in the common forms of *Preſcribing*, and yet at the ſame time very deficient; nay, in reality *unſkillful* in the true and moſt *uſeful* Knowledge, as to the *effectual Cure of Maladies*.

LIV. THAT the Endeavours of the moſt ſagacious and knowing Phyſician, is to follow, ſtudy, and to humour *Nature* in all *her Efforts*, in freeing herſelf from that which *oppreſſes*, obſtructing her from doing the proper *Offices*. So that the whole Endeavours of the Phyſician ought only to be to *aſſiſt her* in expelling that which occaſions ſuch *Oppreſſion or Malady*. Unleſs an Humour be dangerouſly thrown upon a *noble Part* endangering the ſame; then indeed, it will require *a Diverſion* from thence, though to be done in the moſt *careful manner*.

LV. PHYSICIANS full as reaſonably as Lawyers, ought to be *feed beforehand*, ſince a *word*, or *two*, may often be ſufficient in a Caſe, ſuch as *Bleeding*, *Bathing*, *Riding*, &c. As to Apothecaries who urge Writing on their own account, let them rather have a *Fee alſo*, or retain them with a *certain Sum yearly*. And beſides, many Caſes may in reality only require *one Advice*, which being honeſtly given, *deſerves far better than a common Fee*; unleſs it be judged to be the

beſt way to tempt the Phyſician to make himſelf *amends*, when he finds he is engaged with a narrow ſpirited Patient, or a craving Apothecary.

LVI. Of the modern Improvements or Endeavours, by any of the Profeſſion of Phyſick (in our time) whether Writers or Others.

† LVII. Some Conſiderations on the uſe and good done to the Publick, by the Coll—— of P———s, further than that to Apothecaries, as well as of the Improvements made ſince the firſt Eſtabliſhment of that Body; and particularly of the late Examination and *ſingular Approbation* of Mrs. *Stephens*'s *Excellencies*, though never admitted *into*, or *Licentiated* by the Coll——.†

LVIII. Some Conſiderations on the *uſeful* or *benevolent Inſtructions*, which the *Publick* might reaſonably have *expected* from ſuch *Practitioners* as have attained to the *greateſt Vogue* and higheſt Fortunes in this Profeſſion; and whether ſuch, if *ſuppoſed capable*, do not deſerve the ſevereſt publick *Cenſure*, for not having endeavoured *ſomething in ſuch way*.

LIX. Q. Whether the Wiſdom of the Nation would not full as much have appeared, if not much more, in forming a Society for the improvement of Phyſick *only*, without going further, or of ſuch having any pretence to the *Monopolizing* of Practice; whether this would not in all likelihood, have been of much

much more Uſe, than that of any other Body of Phyſick whatſoever?

LX. Q. As Matters now ſtand, whether the Phyſicians or the Apothecaries have the *moſt* Practice? *and which does the moſt good?* Q. If Surgeons in the Practice of *moſt Maladies*, may not *alſo be added?*

LXI. How many *more* or *fewer* bad *Practitioners*, may be ſuppoſed to be, who have been (allowed or approved) ſince the Eſtabliſhment of the Society, authoriz'd for the examining into *thoſe Affairs*, than what were before that time, or that may reaſonably be imagined would be, *were there no ſuch Body?*

LXII. Of what great uſe any *Monopolies* in *Phyſick* ever may have been to the *Publick?*

LXIII. Impartial Conſiderations on the *Medicines*, *Cures*, and *Good done*; with the *Beneſit* received by the *Publick* from W——d his Cures without *Bleeding* or *Bliſtering?*

LXIV. That we ought *freely to write*, or to ſpeak our Minds, in this Profeſſion *without reſtraint*, where we imagine it may poſſibly be *of ſome uſe* to the *Publick*, whate'er the Conſequences may be, with regard *to private Intereſt.*

LXV. Of the *Intereſtedneſs* of ſuch Practitioners as conſider themſelves in a ſuperiour Light to that of being *directed* by any other,

and yet give no ſufficient Proof of their Capacity to *direct*, by their publick Writings, or ſuch like: *inſtructing*, *teaching*, and *improving* Mankind in this way, nor even to make the leaſt *attempt thereto*.

LXVI. Of the *Danger* and often times great *Inconveniencies*, which attends *improper Cures*, by the uſe of *improper Evacuations*.

LXVII. That few or none of the greateſt Practitioners in Phyſick, do ever make any *Obſervations*, neither ſeem they indeed, to have a ſufficiency of time for ſo doing, were we to ſuppoſe them capable of making *ſuch properly*; but are ſatisfied with running on in a common *Track*, *without further Examination*, *or Improvement*.

LXVIII. That the Practice of *Hoſpitals*, and that of *private Practice*, is in many Reſpects *extremely different*, and conſequently that the former is not a *ſufficient Model for the latter*.

LXIX. Of the ſurprizingly various, and very different Effects, which *Aliment* as well as *Medicines*, frequently have (though even of the ſame Kind) when uſed on ſome *particular Conſtitutions*.

LXX. Of the extraordinary *different Effects*, which the ſame very *Medicine* will have on the *ſame Perſon*, at *different times*, notwithſtanding the *quantity* and *quality* of the *Medicine* to be *the ſame*; as well as of the

*various*

*various Effects* of *Aliment* on the Body at *particular times.*

LXXI. Of *Nominal and effectual Doctors.* That *Hippocrates*, as well as *all the Antients*, were *effectual Doctors* (not of the modern *Nominal* ſort) that is, they effectually proved themſelves ſuch, by their publick Writings and Teaching, or their Improvements in this Profeſſion, not by attaining or purchaſing of *vain Titles or Names*, from ſuch who frequently *know little*, or *nothing of the matter.*

LXXII. That *real Doctors*, ought principally to *teach* or *direct* the common *Practitioner*, and not incline or to ſeek after *common attendance* of *Patients*, but firſt to give a *right Idea* of the *Nature* of the *Malady*, with the proper *Method to be uſed* by the common Practitioner, after which (if required) only to attend *on extraordinary Occaſions.*

LXXIII. That *a compleat*, and thorough Education in *Surgery*, is the *principal Branch* of the moſt uſeful Education of a *Phyſician*, ſo as to be able *occaſionally to teach*; even *Surgeons*, who may happen to be defective in ſome particular Part of their Buſineſs; *to wit*, the moſt proper Method to be *uſed* and that *moſt neceſſary to be done*, whether with regard to the *Operations*, or that of the *Applications*, without which Knowledge and Capacity

Capacity he ſcarce *deſerves the Name* of a *Phyſician*, or *Doctor*. So that to have been *originally bred ſo*, as well as to have *practiſed therein*, is no doubt a *great advantage*, without which, or at leaſt a thorough Education in this way, it ſeems hardly poſſible to become a compleat *Phyſician*; one who ought indeed to underſtand *all that appertains to the Cure of the human Body*, that is all the various and *complicated Maladies*, incident thereto. Yet this is ſtill far from endeavouring to advance therefore, that every practiſing Surgeon is conſequently proper to be conſidered as a *Phyſician* or *Doctor*. Since none are or ought to be regarded as ſuch, but thoſe who not only *practiſe as ſuch*, but do alſo demonſtrate their further Capacity *by their Writings*; more eſpecially when tending to teach the Profeſſion or Mankind in general, that which *at leaſt appears*, to tend *to the improvement thereof*.

LXXIV. On the other hand, that there is not near ſo much *in the Chirurgical part*, as to Cures, *as is commonly imagin'd*.

LXXV. Whether as Matters now ſtand, it be not the Intereſt of the common practicing *Phyſicians*, as well as that of the *Apothecaries*, that *Cures be prolong'd*, whether from *trifling*, *deſign*, *ignorance*, or otherwiſe. And whether ſome

ſuch

ſuch Method as above hinted at, might not prove moſt proper if well put in practice, *to wit*, in putting the Cure under the firſt *Direction* of ſuch *principal Phyſician?*

LXXVI. That as Matters now ſtand, *Apothecaries* are on full as good a footing, if not a better, than *Phyſicians*, ſince the former *go on in practice* without *ſcarce ever*, or *very rarely* calling in the latter, unleſs in the *laſt Extremity*, or at beſt only, for *taking away the Odium* from them of having *killed the Patient*. If urged, that the above Hints look ſomewhat like *accuſing* or *ſuſpecting* the Integrity of the preſent *Practitioners*, allow me then to add, that there is ſurely much room left *for ſuch improper Practice*, and that an *honeſt Man*, ought to avoid all in his power of giving *the leaſt ground of Suſpicion.*

LXXVII. Of the *Experience*, *Improvement*, and pretended Knowledge, which *at beſt* can poſſibly be made *by Apothecaries*, from the *frequent Preſcriptions* ſent them by *Phyſicians*; that any Knowledge gain'd that way, muſt be but *trifling* and *inſignificant*, though ſome of them are even become competitors *with Phyſicians*, *&c.*

LXXVIII. Those who can afford an *Apothecary*, can afford *a wiſe*, *honeſt*, *and knowing Phyſician.*

LXXIX. Some Queries concerning the *Nature of Poiſons* in general, as whether moſt

moſt Medicines may not be conſidered as more or leſs *Poiſonous*, when improperly uſed? and whether the *greateſt Poiſon*, properly uſed, may not prove an uſeful Medicine? whether there may not be much in the Imagination in ſuch Symptoms ariſing as thoſe from the *Bite of a mad Dog, or Cat?* as well as the *ill habit* of Body, in moſt *Poiſonous Bites*; Pus of *Small-Pox* as well as *Arſenic uſed.*

LXXX. *Q.* Whether it be not the *moſt proper*, reaſonable; and the beſt way, for the *Phyſician* to *ſtate the Caſe* to the Patient (or to thoſe who have the care of him) *in Writing*, and to give *proper Directions* for ſuch *Malady* in the *National Tongue*, as to *Aliment*, *Medicines*, or *Exerciſe*, particularly *in all chronical Caſes?*

LXXXI. *Q.* Whether it would not likewiſe be the moſt adviſeable Method for every Family to give their *Apothecary* a yearly Allowance, *uſe them, or not uſe them.*

LXXXII. *Q.* Whether it be abſolutely certain, that a Perſon muſt neceſſarily be educated at *Oxford* or *Cambridge*, to become the *firſt Phyſician*, in *Great Britain?*

LXXXIII. Of the *Improvements* made in Phyſick from theſe *learned Schools.*

LXXXIV. *Q.* Whether it be not from the want of proper Application, and the little Skill of *Phyſicians*, as well as *Surgeons*, that ſuch pretending People as *Oculiſts* do ariſe: as well as *ſeveral other Branches* taken from

from the Profeſſion by *ignorant Pretenders*. And whether the great Knowledge of Phyſicians and Surgeons may not alſo be *ſuſpected* in other Parts, as well as *their Deficiency* in ſuch like Particulars? and how well their incorporate Bodies or Societies, *do look into theſe Matters?* And whether *thoſe of the Profeſſion*, who *encourage*, or *recommend* ſuch, are not in reality the *greateſt Quacks in ſo doing*.

LXXXV. Q. WHETHER any one of the Profeſſion, though Educated in the uſual regular way, may not nevertheleſs be as great a *Quack* (as we term it) *Charletan*, ignorant and deceitful Pretender, as any other *not ſo bred*, if ſuch do not act up *to Knowledge and Honour*.

LXXXVI. Q. WHAT great Improvements have been produced in *Phyſick* for *Publick Benefit*, from the Foundation of Dr. *Ratcliff?*

LXXXVII. THE Nature and Cauſe of *Epilepſies*, their being but little known out of *Europe*, and Why? their *Cure*, *&c.*

LXXXVIII. SOME greatly advantageous Propoſals, which may be advanced for the Benefit of the Bodies of *Pharmacy* and *Phyſick* in a laudable way, ſome of which tend to the *Annihilation* of *ignorant Pretenders*.

LXXXIX. OF the *great hurt done* to the Profeſſion, or to the *real Knowledge of Phyſick*, in the having fix'd certain and *particular Names* to *Maladies*, as well as the Diſadvan-

tage of the *Titular Names*, or ſuch uſual Methods, *&c.*

XC. That a Patient may recover from *fifty Maladies* and upwards, under the hands of his Practitioner, whether Phyſician or Apothecary, notwithſtanding ſuch Medicator may have followed an improper Method, or may rather have adminiſtred Medicines tending more to be hurtful, than truely uſeful; which Recovery, therefore, has been entirely owing to the *favour* and *ſtrength* of *kind Nature*, who got the Advantage and *Victory* over this *Practitioner*, as well as his *Method* and *Medicines*. And laſtly, this Patient to die under the hands of this Perſon, whether in a better or worſe courſe than the former, is not much material to determine.

XCI. As many Maladies are bred by Men's own Follies, ſo thoſe of ſome Men (though otherwiſe curable) become incurable, from the want of a due Sagacity, or good Senſe, not knowing and hearkening to good Advice, wanting *Reſolution* and *Perſeverance*, *&c.* ſo that the Folly ſeems to demand the Cure before the Malady, and if the ſaid Diſtemper be cured, the ſame Folly remaining, or returning, 'tis Odds but that the *Malady alſo*, or ſome ſuch like, *will likewiſe return*.

XCII. Of *Noſtrums* in general.

XCIII. Of the *Stone* and *Gravel*; and the

Relief

Relief to be given *in ſuch Caſes:* and of the *entire Cure* thereof in the generality.

It may not perhaps be altogether improper, I here take the Liberty of ſaying a word or two, of the Medicine of Mrs. *Stephens*, which ſo greatly drew the *attention* of the *Publick*, and that too ſo *very lately*. I neverthele's plainly foretold in a Pamphlet then writ on that Subject, of how *little Uſe* it would be when known, any more than other *Medicines* excellent in their Kind *already diſcovered*. *Which Aſſertion*, has ſince (I believe) been found to be *but too true*, *by moſt Men*. I there likewiſe obſerved, that thoſe *who ſo ſtrenuouſly recommended it*, did not, *any more than ſhe*, know the *true Cauſe* of its *beſt Effects*, that is to ſay, when it happened to perform its *luckieſt Cures*; neither would they any more be able *to diſcover it when Publiſh'd*. Although I then well knew, *the true Cauſe of its beſt Effects*, as *I now do*, that is, *in what*, the principal part *of the Cure conſiſts*. And how it ought *moſt properly to be directed* for that purpoſe. Yet as my *Integrity*, *Knowledge*, or *Diſcoveries*, on *that Head*, have hitherto not ſo carefully been attended to *by the Publick*, as that of one who entirely intended *its Welfare* and *Intereſt*, *might* (perhaps) *reaſonably have expected*; I cannot help being of Opinion, that it ought to be pardonable in any ſuch Perſon who ſhould not incline to make *any more*

*plain*

*plain Diſcoveries* on that Subject, unleſs particularly required thereto, and *duly rewarded* alſo, by the *Publick*. And thus it is, that they have a *hidden* ſort of a *Diſcovery* of *the Secret or Medicine*: though they in reality *want the true Key* thereof; and which neither this good *Woman*, nor her *Tutors*, were ever in Poſſeſſion of, or ever likely to find out. But now that I ſpeak of *the Diſcovery* of this notable *Medicine*, ſo much ſought and *paid for*, I alſo further obſerved in this ſame Treatiſe (or 2d Part) that it had *not faithfully* been *diſcovered*, either *by her*, or *her Adherents*, but by me; that they had indeed *amongſt them*, made a *meer hodge-podge Juggle thereof*, though in reality only *Soap and Egg-Shells* as *there related*: And as Dr. *Hales*, one of the *Truſtees*, has ſince frankly and fairly own'd, in a Pamphlet publiſh'd by him on the ſaid Subject. What ſhall we then ſay of ſuch a very fair, genuine, ſincere, and *honeſt Diſcovery*, as that firſt publiſh'd in the *Gazette by her*, or them, *for* 5000 *l.* and which was ſo readily and *avidly ſwallowed*, and *gratefully* acknowledged by the *Publick*, *in paying down the ſaid Money*. The curious reader may, however, more particularly be ſatisfy'd on this Subject, in the following Pamphlet, entitled, *A full Examination and impartial Account of all relating to Mrs.* Stephens's *Cures, and Medicines*; printed for *T. Cooper*, in *Pater-Noſter-Row*.

*F I N I S.*

A

# GOTHIC ORATION,

In Praiſe of

A Bad, a Tedious, and a Puzzling

# Practice in Phyſick;

Pronounced by

An Illuſtrious MEMBER in the *College* for the Improvement of Phyſick,

AT

# LINDEN, in LAPLAND.

---

Tranſlated from the Original MANUSCRIPT,

By an Humble ADMIRER of the Moſt Incomparable *Gotho-Vandalic Practice.*

---

*Il fault Mourir en forme.* MOLIERE.
*Si Mundus vult decipi, decipiatur.*

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To which is added,

Some QUERIES from the BOOKSELLER (in Behalf of the Publick) concerning L—— *O*——*d*'s Caſe.

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*LONDON:*

Printed for J. ROBERTS, near the *Oxford-Arms*, in *Warwick-Lane.* 1745.

*(Price One Shilling.)*

# THE EDITOR to the PUBLICK.

SHOULD the Reader, on peruſing the following *Oration*, be inquiſitive ſo as to call in queſtion the Originality thereof, I will in a few Words acquaint him, that the *Manuſcript* has by chance fallen into my Hands. I own, as to myſelf, I am very little ſollicitous concerning the Veracity, or Exactneſs of the *Tranſlation* from the *Original Tongue*, few being greatly Maſters thereof, or whether the *Tranſcriber* may have varied from it; or if he imagined he ſhould improve it, by adding ſomewhat of his own, is as indifferent to me. So as it is, without further *Apology*, the Publick is welcome to. If ſome Parts therein ſhould any way ſeem to *tally* with any Parts of our Practice here, let the Reader conſider, that Countries and Men do not ſo greatly differ, as ſome may imagine, which is confirm'd by the *Italian Proverb*, *Tuto il mundo è paeſe e li homini ſono coſi, coſi.* The *Author*, being a Perſon of Reading, and a good Correſpondence with the learned World, could not well be unacquainted with the Thoughts or Writings of Dr. *Pitcairn* herein mention'd; more eſpecially he having once been Profeſſor at *Leyden*, where our Author might alſo have been. Neither can it well be imagined, but that he may be acquainted with the noted Univerſities, which he likewiſe ſpeaks of, *viz.* thoſe in particular of *Ok*—— and *Kæ*——; whether the Orthography

of theſe be juſt or not, according to his Language, is what muſt be left to the Critics to determine. As to *Mrs. Stephens*, he likewiſe mentions, it is reported, that the *Stiffens's* are the noted *Wiſe Witches* in all that Country ('tis likely they are the ſame Family) and that they there uſe the ſame Medicine with Succeſs, owing perhaps to their Superiority of Knowledge. As to *Tar-Water*, here alſo ſpoken of, that you know is the proper Product of *that Country*; ſo univerſally known, and uſed by all the penetrating *wiſe Wizards*, either of *Church* or *State*, in all that *vaſt Tract* of Land. As to the particular Situation of *Linden*, where this *Oration* was firſt pronounced, I do not find it ſo much as to be laid down in any of our common *Geographical Maps*, ſo very deficient and unacquainted are our *Geographers* with that Country, whither it be ſituated in *Swediſh* or the *Daniſh Lapmark*, or on the Confines betwixt both, or as yet on the moſt Northern Coaſt of the *Daniſh*, waſh'd by that vaſt *Septentrional Ocean*, which ſurrounds *Iceland*, and waſhes *Greenland*, is what I am as yet to learn. It ſeems unneceſſary here to ſay any further than that ſome have been ready to regard this Performance, as ſomewhat ſatyrical on moſt, not only of the Profeſſion of Phyſick, but on Mankind in general. The Reader will judge of it as he thinks proper. Yet if ſo thought to be, I will only beg leave to ſay, that it appears not altogether thus to me, nor any way near ſo univerſal, as many others; ſuch as *Lucian*, *Juvenal*, the Emperor *Julian*, *Eraſmus* on Folly, *Rablais*, *Don Quixote* and *Quevedo*, *Butler's Hudibras*, *Rochfocault*, and *La Bruyere's* Characters.

# A
# *GOTHIC* ORATION.

*To all Ladies, Nobility, Gentry, Commonalty, to Young and Old; the Great, the Vulgar, and the Small.*

THE preſent uncommon, and intereſting Subject, it is to be hoped, may prove agreeable to you. The Practice of Phyſick, uſually term'd, *Bad Practice*, has been much *cry'd out againſt*; nay, it has, *with ſome* (poſſibly over-cautiouſly) *been avoided*, by a timorous, and over-wary Kind of Practitioners; becauſe, forſooth, they imagine the Patient may otherwiſe *linger*, or *ſuffer* a little more, than did they uſe a *ſpeedier Method*.

But do they judiciouſly conſider *the wiſe Writer*, who well obſerves, that *in much Knowledge there is much Sorrow*; ſo much *Sorrow* (tho' from ill Practice) produces *great Experience and much Know-*

 *ledge*

*ledge* ; than which, *what can be more deſirable ?*

Do you likewiſe prudently conſider, that in not ſoon attaining an *over-eaſy* and a *haſty Recovery*, you from thenceforward become *more cautious*, in avoiding *the Exceſſes* of an extravagant, *luxurious*, *libertine*, or *indulgent Life*, which may have been the *Cauſe* of ſuch your *tireſome Malady*.

You are thus indeed prompted *to ſtudy*, and to take more eſpecial Care of your *Health* for the *future*. If greatly *expenſive* (beſide the general Benefit to others) you thus become a better *Oeconomiſt*, ('tis likely) *more thoughtful* alſo, conſequently *more wiſe*.

An eaſy, and *ſpeedy Cure*, goes off ſo *light*, ſo *ready*, and is ſo *quickly over*, that it is *ſcarce minded :* You have no manner of *Caution* thus, of falling again into *the like Diſorder*, it ſeems in reality *nothing*, has been *no Suffering*, ſcarce any *Inconveniency*, little or *no Charge*, and as *little Credit* to the Phyſician. Whereas the foreſaid Method, being *long and tedious*, proves not only *profitable*, but greatly *creditable* to the Practitioner, as well as the particular *Bene-*

*fit*

*fit* of all *attending*, or concern'd *in the Cure*, &c.

And yet further; you muſt ſurely know, that we were not meerly born for *our own ſelves Indulgence only*, but even for the *Uſe, Benefit, and Advantage of others*. Do you as yet *maturely call to mind*, that many of the *braveſt*, and moſt *heroic of Mortals*, have courageouſly *ſacrificed themſelves* (ſo to die) for the *Publick Good?* Can any of you then think much, and *begrudge* the Suffering ſomewhat for ſuch a *noble End?* Humanely, conſider therein *the great Good you do*, ſince from the *Diſburſements* you are at, the *Coinage* thus *circulates*, as *originally intended*; ſo it is your Phyſician, Surgeon, Apothecary, Nurſe, Chymiſt, Druggiſt, conſequently Merchants ſubſiſt; and in fine, *thus it paſſes* through *the whole Globe*.

'Tis true indeed, that you in particular, of the *Univerſities* of *Ok*——and *Kæ*——, do naturally, and in the moſt friendly Manner agree, much rather to *chooſe, and employ*, your old Fellow *Students and Aſſociates*, your *familiar Chumns*, and Bottle-Companions, of either Place, *than any elſe*, without over-ſcrupulouſly *examining* into the Matter, of more or leſs *Knowledge*, (a Cuſtom well known in our King-

dom) thus readily conſidering it, a *Trade to be learn'd*, as that of making *a Pair of Shoes*. † Nor matters it much, ſay you, *tho' yours* may be ſomewhat *clumſily made*, or otherwiſe if not altogether ſo ſtrong, *they will do*, he's your *Friend*, cry you, *nor is it loſt that a Friend gets*. Perhaps too *'tis your Intereſt*. Should you as yet want a Pair of *Dancing Shoes*, you can have them of a *nicer*, or a more *faſhionable Shoe-maker*, as *Occaſion requires*. Yet 'tis true, you may readily obſerve, in behalf of your *Fellow Collegiate*, that he's *quite a la Mode*, and far *better* at this *laſt Sort*, than at the more *durable*, ſtrong, *and well-laſting*.

It may as yet be found abſolutely neceſſary, that ſome of thoſe in the greateſt *Vogue*, and *Practice*, ſhould ſometimes *be ſent for*, and that from a great *Variety* of weighty Reaſons, *to wit*, as being the *firſt Movers*; ſecondly, their *orthodox Practice and Opinions*, ſcarce to be *diſputed*, whoſoever dares to attempt it, will be conſider'd as a *Heretic*; in a word, *their Opinions* are regarded to be as unalterable, as *the Laws* of the *Medes and Perſians*; their *Knowledge and Judgment* being allow'd *preferable to any*, all over *the Land*; conſequently, that which *every one ſays, muſt be true*. Thus if hap-

happily bleſs'd, with any of theſe *to attend you*, no one *can find fault*; and ſhould the Patient even *retire* from this *troubleſome World*, though under *their vigilant Care*, it will be allow'd by all, you have *done your Duty*, *no more could be done*; 'tis *quite faſhionable* likewiſe, and ſo *all remain contented*: if more *expenſive*, 'tis much more *honourable*. But ſhould it as yet ſo happen, that the Patient *ſtill lives*, and that the Recovery from the Malady *proves tedious*, or *no Cure* perform'd, 'tis nevertheleſs greatly commendable, to have ſo good an *Authority*. The *Pharmacian* alſo chooſes, or *recommends ſuch*, preferable to any elſe (tho' ever ſo knowing) becauſe in *ſo doing*, who can *blame him?* The common Practitioner, likewiſe appears to reap *his Advantage*, by having ſuch very *noted Perſon call'd in*; ſince tho' even right before, and that now the Method *be alter'd* to *quite the contrary*, yet this Practitioner's *Doings* ſhall moſt *readily*, *complaiſantly*, *and openly be approved of*, as good *Policy dictates*, if the ſaid firſt *continues*; altho' as to what may be hinted *in private* (behind Backs) or the Patient *dying*, that's *not to the purpoſe*; further than, even *when dead*, the firſt has this *approved Authority*, *a firm Reed to rely on*. But if the Malady proves *tedious*, *and backward*

in

in the Cure, from this *contrary Practice*, as has been ſaid; ſtill there is the *proper Sanction given*, the former Practitioner reaps more *Profit*, as well as *Credit and Reputation*; whilſt it is no Diſadvantage to the *Pharmacopoliſt*, and *Nature*, at laſt, getting the better (in ſpite of all) the Patient is now alſo *rejoiced*, and ſo *all* remain *pleaſed, and fully ſatisfied.*

But it may not be improper, I obſerve from what Cauſe this Frequency of ſpeaking ſo very ill of *bad Practice* may principally *ariſe*. Firſt then, we will ſuppoſe bad Practice to proceed from meer *Ignorance*, otherwiſe no due Knowledge of the Nature of a Malady; of whom then can we, with reaſon, judge more favourably, than of *an Innocent*, without any *ill Deſign?* Nay, *the Law*, would at worſt, ſcarce allow it to be ſo much as *Chance Medley*. Now, if as yet we are willing to allow the great *Uncertainty* there is, in many Parts of Phyſick, why ſhould we not admit that ſuch a Practitioner may, *by good luck, hit of the Cure*, which another, tho' generally *more knowing*, might *have miſſed*; and thus, in ſome meaſure, they are in many Caſes to be put upon *an Equality*.

Let

Let us ſtill further obſerve the great Uncertainty there is, in the *Nature and Cauſe* of many *Ailments*, that ſome, if not moſt of our *learned Scioli* in higheſt Vogue, ſcarce approve of properly ſtating an *intricate Caſe*, ſo to give their Opinion when thoroughly examined into, having well conſider'd it, and fully to have reaſoned thereon. I doubt, without this, in their *hurrying way*, it will not prove much better than a Species of *groping or gueſs Work* (as too often complain'd of;) conſequently the *innocent Practitioner* may have as good a Chance *to play at Blind Man's-Buff* as they. If he happens to go *wrong*, ſo may *they*; the Patient ſtill has Comforts, as above, if our innocent Practitioner happens to *hit right*, the Patient then has *the Cure he wiſh'd for*.

'Tis true, there are a ſecond Sort, whoſe Practice may perhaps be ſuſpected to be of the *mixed Kind*; that is to ſay, partly *Innocence*, if not to be call'd *Ignorance*, tho' accompanied with a good deal of *Shew* of *pompous Knowledge*, whether always *intending the beſt*, or ſometimes a little *Deſign alſo*, is what we pretend not to determine, *but hope the beſt*. It happens however, they commonly appear not over-anxious to be ſpeedy in the

Cure

Cure, nor extreamly backward in ordering of an All-ſufficiency of Phyſick; not ſluggiſhly to attend and obſerve what kind *Nature* of herſelf inclines to do, but rather chooſe to be *before-hand*, and point out to her what *ſhe ſhould do*. Yet I would willingly, favourably imagine the Whole, rather to be ſome Defect of a proper Fund of true Knowledge, than from any *avaricious Inclination*; however that be, it will be theſe, no doubt, who will acquire the *moſt Riches*: And it will be thoſe likewiſe, who will certainly beſt ſatisfy the ailing Part of Mankind, as well as their Friends; for, even tho' wrong, ſuch will be apt to judge it right; nothing, ſay they, more *can be done*, we are at the *Ne plus ultra*.

I might, 'tis true, here add a third Kind, *to wit*, thoſe of great *Knowledge and Integrity*: Theſe, no doubt, from many good Reaſons, will find the leaſt lucrative Account in their Procedure, where the Malady is ſoon *cured*; for the Patient will be apt to judge, the *Præmium* he gives, tho' ſmall, *is too much*, that it was but *a ſlight Affair*, ſcarce worth the minding. Neither will *the Vender* of the *Medicines* find his Account in ſuch way of doing, and conſequently will not highly commend the Practice; *in fine*, *no one* will be thoroughly *pleaſed* herewith.

I will now ſuppoſe a Phyſician to direct a Patient to uſe *the cold*, or *warm Bath*, *Cupping*, *Bleeding*, or *Riding*, *Dyet only*, or to adviſe him patiently to attend *the Effects of Nature* for ſome time, rather than running into *uncertain Means*, by a Variety of Medicines; Who would, I ſay, be much ſatisfied with any ſuch *bald Advice?* Who will alſo think it well worth the paying for, as indeed, it may *truly deſerve?* Nay farther, 'tis odds if much heed be given thereto, or that they have any Dependance thereon, and as likely that they immediately ſend *for another*, who ſtraight directs Medicines in plenty; and in going on ſo for Weeks, or ſome time, tho' the Patient be not much better, yet perhaps ſomewhat ſeemingly ſo, they will then be moſt ready, to *talk greatly* of ſuch *extraordinary Recovery*; even tho' in reality, from Change of Weather, or ſome other unthought for Cauſes, which may yet have been *the principal Agents*. In this manner, *it is*, that Mankind in general *chooſe* to be *treated*, whate'er they may in common Converſation pretend to the contrary. They being certainly moſt *apt to judge* and think well of ſuch Method; thus gravely imagining, they are *beſt taken care of*, when *Variety*, and a good Store of Phyſick is *induſtriouſly order'd in*. They are ready alſo thus to conſider the Difficulty far

greater, than when done in a plain, eaſy manner, by more ſimple Means. The foreſaid Way then, with a due Form and Elegance in the *Methodus Præſcribendi*, is truly the *Pomp*, nay, it proves indeed to be the very *Eſſence* of the *preſent Practice.*

Thus in general you are charm'd, and highly delighted, with great and *extravagant Promiſes*, nay modeſtly you hope at leaſt *ſome Part* may prove true (it is but trying;) ſo even at laſt, when *try'd*, and if ſtill in the *ſame Condition*, you are nevertheleſs inclinable to *flatter* yourſelves, that you are *ſomewhat mended*: and this is very particularly obſervable in Diſorders of *the Eyes*, where they generally *try, and try*, perhaps, at the ſame time, fancying themſelves *to mend*, until the *little Glimmering* which remain'd is *quite extinguiſhed.* But of this a Word or two *more hereafter.*

Mankind chooſe, and are greatly fond of flattering themſelves, more eſpecially the weaker Part of the human Species, very few being able to bear or ſuffer *plain Truths.* They like *to be deceived* in moſt things, particularly in that which any way *ſooths* their *perſonal Intereſts*, or is any way tending to *comfort them*; to talk of

*Betterneſs*

*Betterneſs in Affliction*, is ſeldom *diſagreeable*. It is that *ſoothing Hope*, which *keeps us all alive*.

The *hyſteric and hypochondriac* Diſorders, or all thoſe labouring under ſuch Complaints, plainly demonſtrates to you *the Truth* here *advanced*, you cannot but clearly *obſerve*, how very faſhionable, agreeable, and moſt acceptable the *Dram Kind* of Medicines are; *to wit*, thoſe, which are commonly term'd *to give Spirits*, that is, ſuch as relieve a little *for the preſent*. Whereas, ſhould any Attempt be made, by gently endeavouring to take 'em off from ſuch *Practices gradually*, as well as by the Regulation of *proper Dyet*, &c. they would forthwith conclude ſuch a Phyſician only fit for the *Devil*.

This notable *Milch Cow*, when duly attended to, and *carefully managed*, *is an excellent Article*; without which, Practice would greatly ſuffer, ſhould any reforming, *auſtere*, *idle Schemiſt*, from his great Pretence to Knowledge, Honeſty, and Integrity (tho' perhaps full as much owing to his Indolence and Lazineſs, or to a Deficiency of ready Invention) ſhould he attempt Alteration he would be miſtaken. We will now ſuppoſe, that this *uncomplaiſant Practitioner* orders *little* or *no Phy-*

*ſick*, but talks of *Exerciſe* in general, as of *Riding*, of *Dyet*, to have Patience, and wait *Change of Weather*, or *Seaſon*, inſtead of inſtantly *preſcribing ſpiritous Cordials and hyſteric Medicines*, to give ſome *immediate Relief*; the Complainant will judge very *meanly* of any ſuch Phyſician, and will, no doubt, directly ſend to ſome other Practitioner, who will take care to pleaſe him *in his own way*. A diſſatisfy'd Patient inclines *to be ſooth'd*, and to have Aſſiſtance *plentifully offer'd him*, and that in the *medicinal way*, what elſe may be advanced, will only be regarded *as Ignorance*. It matters not, tho' the Medicine order'd relieves but for a *few Moments*, the oftner *the better*. But beſides what is here ſaid, 'tis even certain likewiſe, that ſome *thus afflicted*, are in reality *often worſe*, than they in truth are imagin'd to be; of which *the true Cauſe* is not *to be found*; but do frequently prove the Reality of ſuch Complaints, by ſoon after making their *final Exit*. Thus ſuch, ſtill leſs than the former, are *not to be ſatisfy'd*; but by a great *Variety of Druggs order'd in*, whether more or leſs *uſeful*. Let them ſee to that.

Now, when the Patient is but little, or no way mended, by all that ſuch Practitioners may have directed, that he begins

*to*

*to tire*, and the Doctor has but ſmall, if any further Hopes of recovering or rendering him any better; then, leſt the Patient ſo tired out, ſhould be inclin'd to trying for other *Help elſewhere*, the Doctor ſtraight adviſes him to go into the Country (if not abroad) as to *Bath*, or to ſome other of the *medicinal Wells* (where he readily has a Correſpondent) adviſing at the ſame time, that the rural Doctor do correſpond and write to him, if neceſſary, which the Phyſician at the *ſaid Wells* may occaſionally do; ſo the Patient is ſtill thus *ſecured from others*. But *above all*, it ſeems not here improper, I ſhould take ſome notice of that very much cry'd-up *Method*, now ſo greatly *in uſe*, of ſending Patients out of Town to the *Sea* there to *bathe* and *drink Salt-water*, when the Practitioners in Town cannot do any thing elſe effectual, by *Medicine*. This is indeed a Practice very *much uſed*, and greatly *adviſed of late* by ſome of our *Phyſicians and Surgeons*, in greateſt Vogue: Whether *much to their Credit* or not, I muſt leave to the more-knowing Part of the Profeſſion *to determine*. What matters it *reaſoning* (ſay they) their Patients have *thus recovered*. Well, and *what then?* which, however, I ſeldom attribute to the Cauſe of drinking the *Salt-water* (beſides that many have ſo died) but at beſt has not *Nature*

often

often got the better *at last*, or even with the use only of the *simplest Means?* Yet laying aside the Consideration of a *Journey*, and that of *Air*, as well as *Change of Dyet*, *with bathing in Water only*, what can such imagine that there is in *Salt-water*, which *Nitre*, or *Salt* and *Water*, will not *full as well answer*, either *to drink* or *bathe in?* But still, if as yet they rely so very much on their *Sea-water*, I would then acquaint them, that *Dyet*, *Air*, *Water*, *Exercise and Bathing*, will *cure most*, if not *all Maladies*, incident to the *human Body*; and then indeed there will be *no great Occasion for them*, since there will be *an End* of all their *medicinal Practice*, as well as the medicinal or *curative Part of Surgery*. However, let all these *fine Practices* be as they will, you cannot, my very good *Friends*, *Countrymen*, *and Patrons*, but plainly *perceive*, that they are *extremely in vogue*. You must also evidently *observe*, that Mankind are wonderous *fond* of all *such doings* (at least for a-while) are highly captivated with all *new Conceits*: What shall I then say, but to leave all *such Patients and their Tutors*, fully wrapt up, in their own *Happiness and Knowledge*: They are pleased you see; *so ought I*; let them then *go on*, *and prosper*.

And

And now, I know not, whether you mayn't as yet expect that I *add a word or two* on *Mania and Melancholy*, or of Madneſs in general, albeit *the Field* ſeems *full large*; ſince all appears to be *but leſs or more ſo*, differing only *in Degrees*; more eſpecially if *Cicero* is *to be minded*, when he ſays, *Stultorum plena ſunt omnia.* The *French* have a Proverb *Chacun a ſon verecoquin en Tête.* St. *Paul* ſays, *Corinth.* i. 3. *The Wiſdom of this World is Fooliſhneſs with God.* And again, in another Part, he ſays, *Too much Learning makes thee mad.* Mr. *Dryden* hints ſomewhat to the like purpoſe, in ſpeaking of the greateſt Men, when *he ſays*,

Great Wits to Madmen ſurely are ally'd,
And thin Partitions do their Bounds divide.

*Eraſmus*, in his *Moriæ Encomium, conſiders all Men as fooliſh*, i. e. *mad.* If ſo then, or that there is any thing in theſe Opinions, Phyſicians likewiſe muſt conſequently be more or leſs *mad* alſo, as well as the reſt of *the human Species.* However that be, thoſe more particularly diſtinguiſhed for *mad Doctors*, are ſuch as are the moſt approved for *the Cure of this Malady.* Now as to the *general Cure uſed by ſuch*, it is *well enough known*, to wit, that of *ſtrong Vomiting and Purging*, plentiful *Bleeding*, as well as *Bliſtering*, with great Store of

*reiterated*

*reiterated Drubbings.* How much *any further Knowledge* may be abſolutely *neceſſary*, is what I will not here *pretend to determine.* But if this be all (as has before now been hinted even by ſome *ſuch Patients*) the Buſineſs ſurely is *no way difficult.* And yet there is, *'tis ſaid*, in *St——ſhire*, one who *originally* was *a Shoe-maker*, once a Patient *in this way*, who being cured by a *skilful Female*, with the uſe of *Hellebore*, he ſoon thereafter *practiſed on others, as a Doctor, with this ſame Root*, mix'd *with Tartar Emetic:* by which means he acquir'd a conſiderable *Fortune*; which Method, no doubt, is ſtill *eaſier than the former.* Now if ſuch Practitioner ſhould come to this Town, you would ſurely imagine yourſelves very fortunate. In ſhort, ſhould any one propoſe *ſtill milder Means*, ſuch as that of *Sweating*, *Bathing*, a well-choſe *Dyet*, *Airing*, and *Exerciſe*, as well as *proper Company* or Converſation; it would ſurely be look'd upon as *extremely idle*, to advance any *ſuch-like Doctrine*; ſince the foregoing Practice is ſo very much approved, and that you all conclude, *Mad Doctors* are far the *beſt Judges*; indeed, if never cured, ſome may reap great Benefit by their remaining uncured. Thus it is you are thoroughly *ſatisfied*, and in this manner it is you willingly go on according *to Uſe and Cuſtom*,

and

conſequently it would be the *higheſt Madneſs to diſpute it*, and not to leave you to go on, ſo to enjoy *your own way*.

It may not be amiſs, I as yet advance a word or two of what we term *Bold Practice*, which has in theſe, as well as *in moſt Ages*, made *great Noiſe* in the World, too often *the Idol* of the *unthinking*, and more ignorant Part of Mankind; who are, no doubt, the *far greateſt Number*.

*Maladies in general* are relieved, or cured, by *Evacuations*. Dr. *Pitcairn* ſeems to be in doubt (firſt, at leaſt, on his ſetting out with Mathematics) whether all *Evacuations* by the different Secretions be not *equivalent* to each other (proportionably to the Quantity of Humours thrown off) for the *Cure of Maladies in general*. Be that as it will, the buſy Practitioner *we here ſpeak of*, *daringly ventures*, Bleedings and *Purging*, without the *leaſt Fear*, or *Heſitation*; if one or two large *Bleedings* do not anſwer, four, five, or *ten may*; this, with many *powerful Cathartics*, will ſurely make ſome *Alteration* in the *animal Oeconomy*; and the Patient may thus readily find himſelf *eaſier*, by the like *extravagant Evacuation* (from a Malady occaſion'd by his former Plenitude) from whence *Tumefaction*, *Inflam-*

*mation* or *Tumour*, *occaſioning Pain might ariſe*, and is conſequently thus *relieved*. As to what particular *Diſorders*, *Dangers* or *lingering Ailments*, may follow *ſuch Practice*, is not here ſo much neceſſary *to be examined*. The Patient now finding himſelf with *leſs Pain*, will readily conclude, that *his Phyſician* has thus *wonderfully relieved him*, *beyond what others could* or would have done, *who were not ſo daring*. In a word, *he*, and his *Friends* will be *well ſatisfied*. And if as yet *long weak*, *and ailing*, with a *tedious Recovery*, when at laſt better, and judged to be tolerable well, it will then be conſidered as a moſt *wonderful Cure*. But if with a *ſtrong natural Fabrick*, ſuch *Operations* do *ſoon relieve* and recover him, it is then agreed to be *moſt extraordinary*. Yet ſhould the Patient, on the other hand, be *weakly*, even ſo as laſtly to *expire*, by ſuch a common *applauded Method*, he would then be *allow'd to have been incurable*.

More particularly to confirm theſe Hints, ſhould ſome of you imagine they ſuit any one particular Perſon thought to be a bold Practitioner, 'tis preſumed, it will ſuit the *boldeſt* or *moſt raſh*, the beſt, whoſoever that be, or indeed, all, who practice in this manner. Notwithſtanding what may here be ſaid,

leſt

leſt it be applied to any one (who may be imagin'd to deſerve it) though not directly ſo intended: I muſt, then *add*, that ſome ſuch, generally look'd on in this Light, do readily reply, That in a particular Caſe, *when properly ſtated*, it is not to be conſidered *as bold Practice*, becauſe, 'tis ſaid, *the Caſe requires it*. To this I anſwer, that *if requiſite then*, it is not here meant as a bold and improper Practice. I well know, that, according to *Hippocrates* *, *extraordinary Maladies require extraordinary Cures*; but then it ſeems well to have it *duly approved by others*. I know likewiſe, that *Hippocrates* has ſometimes bled *ad Anim. Deliq.* but that ſeems only to have been for once and away *in an extraordinary Caſe*, not by *frequent reiterate Bleedings*: beſides that Fainting Fits do not always proceed from Largeneſs of the Bleeding.

What is here obſerved then, not being intended for any particular Perſon, *it is a Coat cut out*, for whom it *moſt properly fits*. If our Criticiſm *be juſt*, let them *mend*; if otherwiſe, *it muſt fall to the Ground*. Now as this, *I ſay*, is not meerly meant to any one particular, I ſhall then far-

* Ἐς δὲ τὰ ἔσχατα νοσήματα αἱ ἔσχαται θεραπεῖαι ἐς ἀκριβείην κράτισται. Hippocrat. Aphoriſm. 6.

ther obſerve, that one, a Branch of the Profeſſion, being ill of a *pleuritic* or *rheumatic Fever*, a P——t (tho' now no more) with three or four other *extraordinary* Practitioners, agreed in ſome 5 or 6 Weeks, to reiterated Bleedings of the Patient, to the Amount of 120 Ounces; which, I own, I ſhould be apt to conclude *to be bold Practice.* This Patient, however, 'tis true, *recovered*, that is *for a few Weeks*, at which time I obſerved to him, that I had not often ſeen *great Succeſs* from *any ſuch Method*, whether as to the Length of time in Recovery, or if they ever did. How, Sir, ſaid this Patient, *are you againſt bleeding?* No, ſaid I, *when moderately uſed.* In fine, he *fell ill again* in about 3 Weeks time thereafter, *and then died.* Nevertheleſs I ſay, (though of the Profeſſion) he thought himſelf *well taken care of*, and for all that was hinted to him, *remain'd ſatisfied.*

Nay I have known a feveriſh Diſpoſition, accompanied with a general Thruſh, thus alſo treated with Bleedings and Purgings, and when ſo generally diſappearing, had the *Aphthæ* in Throat and Mouth, and then has again been bled and purged for ſeveral times together, till at laſt, the Patient, naturally ſtrong, eſcap'd with Life, and tho' even of the Profeſſion, is ready

to

to applaud ſuch Practice. What ſhall one ſay then in few words, but that *No Carrion kills a Crow*; and that if this be good, and ſafe Practice (contradicting Nature) the whole Practice of Phyſick is thus to be comprehended into a very narrow Space.

However, if the Practice in general of *exceſſive Bleeding and Purging* here hinted, be judged as more applicable to any one Particular, and conſequently conſidered in that Light, and that ſuch Practitioner has *led up*, or more eſpecially renewed and improv'd this *methodical Dance*, it is ſurely much approv'd of, ſince not only by Patients, but from all I can obſerve, even by the moſt noted of the Profeſſion, and conſequently the Generality *of the reſt*, who, in like manner following *the Example*, do all much *confirm and highly approve the ſame*. Thus readily running into *the like Dance*, and all following *this firſt Leader* in ſuch Practice, whilſt perhaps they may *be ſneering*, or making diſadvantageous Inſinuations of ſuch, when at the ſame time they are *applauding themſelves and their own Practice*, according to *Uſe and Cuſtom*, tho' very little differing from the former.

And now, whilſt I am on the Subject of *rheumatic*, *pleuritic*, or *gouty* Diſorders, it will not be improper I ſay a word

or

or two more on that Subject, especially on *Rheumatism*, or *Gout*, of which there are *various Opinions and Distinctions*, Men commonly making great Difference betwixt them (as well as in Appellation) without knowing *why, or wherefore:* Since all the same Humour, appearing in different Parts only, and so it is *that different Names* are accordingly used. There are as yet another Sort of *Curers, of such like Ailments*, to wit, by means of a Sort of *Nostrum*. Such then, even the very best of that kind, we shall easily allow *more suddenly* to carry off such Humour and Malady, than otherwise it would *by Nature* have done. Yet I imagine it must at the same time be allow'd (since most obvious to all who pretend to observe in this way) that tho' *thus relieved from Pain*, yet they do frequently and very remarkably find the *bad Consequences thereof*, more especially those *advanced in Years*. To confirm which, I will suppose the Humour (by Nature) to be thrown on some particular Organ or *weak Part* of the Patient, such as the *Lungs*, the *urinary Passages*, or the *Extremities*, as the *Hands* or *Feet* (now grown weak) *the Humour*, or some Part thereof, being *strongly shifted* by *powerful Evacuators*, if not thus suddenly thrown to the *Stomach*, *Head*, or some other noble Part, has been found in *Asthma* (especially

pecially where Nature is weak) that the ſaid Humour or ſome Part thereof has by ſuch means been changed, or been *complicated with a Dropſy*, when the Patient was become *greatly weakened*. So on curing *Stone and Gravel*, as by the Uſe of Mrs. *Stephens's Medicine*, they have ſoon thereafter *died of Aſthma*, which ſeems thus to be *accounted for*; that by ſuch *an exceſſive Uſe* of the like *lubricating*, *diluting and diuretic* Medicines, the common urinary Paſſages have been *thus ſo dilated and widened*, as that this ſame *glary*, *ſizy Humour* daily *renewed in Old Age* by *Aliment*, as well as *leſs Exerciſe*, it readily then *ſtops* or *falls* on ſome other *weak and narrow Parts and Paſſages*, by which the Patient is brought to his *final Exit*. Now whether he might ſtill have *lived longer* with that *Malady*, where Nature firſt choſe *to place* ſuch Humour, and by the Uſe of gentle Means (*only for Relief*) there lies the Queſtion? Nevertheleſs, it is but too plain, that Mankind ſeek for the *preſent Cure*, and are *ſtill highly delighted with all daring Means*, and particularly with all that ſavours of *Noſtrum*, or ſuch like Methods of Practice.

The *famous Feminine Practice* for the *Stone and Gravel*, that ſo very *noted Medicine* of Mrs. *Stephens*, ſo memorably

ſought

ſought after, and *ſo very highly approved* by the *Learned Scioli of the Age*, even by the *Preſident* (at that time) of the *Royal College of Phyſicians of London*, together with its *Cenſors*, the *Approbation* and *Atteſtation* of ſuch no doubt, would occaſion a great number of Followers of the Profeſſion, *as well as others*. How very much it was *then valued* is ſufficiently known, without our now dwelling thereon. Some *in Practice* having on this Occaſion not thought it beneath them, to *borrow*, *filch*, or pretend to improve on this *Notable Female*, tho' to *little purpoſe*. Another, yet more noted in Practice, has again *borrow'd* this ſame pretended *Improvement* from the former, and in *Print* (for the Benefit of Mankind) has made Publication to the *World* of the *Great Feats* this *Medicine* had done *to himſelf*; tho' ſo ſtrange and aukwardly told, nay ſo very *fallaciouſly*, and conſequently ſo *ill obſerved*, even admitting him *to have had a Stone, or Stones, as aſſerted*, that I dare to anſwer, none knowing in the Profeſſion will reap any *Knowledge thereby*. This *imaginary Improvement, on Improvement*, of the foreſaid *Female Medicine*, is ſo far from being *better*, that it is indeed the *rougher*, nay ſurely the *moſt violent*, and probably the *worſt Part thereof*. Neither can it reaſonably be ſuppoſed to do more, *than any Driver*

*equally*

*equally ſtrong will do.* Yet with ſuch a *Novelty*, turned to a *Noſtrum*, and introduced by a Practitioner or two *of Figure and Letters*, what may not be done? more eſpecially if *no ill Accident* in the interim ſhould happen on firſt ſetting out, being given to ſome *remarkable Perſonage*; how greatly Mankind, I ſay, will be pleaſed herewith, wonderfully hugging themſelves with this *ſo-well-concerted admirable Conceit.*

But whilſt as yet I am on the Subject of wonder-working Medicines, as above-mentioned, for ſuch particular Malady, ſo extraordinary an *all-curing one*, as *Tar-water*, ought not ſurely to be omitted, being ſo much uſed and in ſo very high Repute, not only in *Lapland*, in *Ship-yards*, as well as on *board Ships*, and particularly in all theſe our *Highland Northern Climates.* 'Tis true, that *Tar* is but a coarſer Sort of *Turpentine*, ſo commonly and very much uſed in *medicinal Practice.* I own however, that on firſt hearing of *Tar water*, I expected much more from it, than I have been able to obſerve it to do, and have found it much more to diſagree with many Conſtitutions, than could well be imagin'd. Yet, duly conſider'd, leſs could ſcarce be expected, when the infinite Variation in Conſtitutions from that great Diverſity of their Machines is duly attended to. In a

word, this, if uſed, as well as all other Medicines, ought to be under the immediate Direction of a knowing Phyſician *when to be had.* And as to the great and good Effects it may ſometimes happen to have, I will venture to affirm, that few, perhaps none, *beſides myſelf*, no more then that of the foregoing Medicine, (if allowable for me ſo to ſay) do know from what true Cauſe ſuch Benefit, or Cures in general, do in reality proceed; no not even the ſo very knowing *Pontiff* himſelf, no more than the moſt *foreſighted Ladies* in all *Lapland.* Neither do they nor can I any way obſerve the Propriety and the great Uſe hereof in the *Variolæ*, or Small-pox; even though many have recovered who may have uſed it, as infinite Numbers have alſo done, who have not taken any thing, nay who may have even taken improper Things. Yet Novelty ever bears *the bell*, ſo for a-while, ſtill that is the *grand Affair.*

But to wave this Subject, permit me to add a Hint on *Variolæ*, or *Small-Pox.* The *Arabians* were the firſt, to whom this Malady appears to have been *obſerved*, and is well deſcribed by them. For my own part, I imagine, that the kindly Sort may juſtly be conſidered as a *phlegmonic Tumour* (more or leſs inward) with the like

like uſual *time*, in arriving to its *Maturity*. Whereas the *confluent* or fluxed kind has more of the *watery*, the *œdematous*, the mixed, or of the Nature of both, and therefore *ſlower*, accordingly, and more uncertain in coming to *Maturity*; the encouraging both one and the other, and the bringing them *properly forward*, ſeems to be *the whole*. So that preventing the Humour (by due means) from ſtriking inwards, be it by *whatſoever Method taken* (according to Judgment of the Practitioner) variable in proportion to the *Patient*, *Time*, *Place*, or other Circumſtances; this, I judge, is all that is neceſſary to be advanced on the Subject. The *various Schemes* laid down of *Bleeding*, *Purging*, *now hot*, then cold Means, being in general *extravagant and dangerous*, is eaſy to be proved; and conſequently as before obſerved, is only to be treated as the immediate *Occaſion demands*. So that the *long Diſcourſes*, and Methods to be followed, do rather appear to be *Logomachia* meer *Verboſity*, than of any good, or *real Uſe*, only a more tedious Sort of Quack-Bills; nevertheleſs this ſtill *pleaſes and amuſes*. Men are wonderfully affected with great Pretence, the *Bombaſt*, the delicately choſe, the *florid*, the *ſoft*, and well-couch'd Sounds; tho' otherwiſe there is little or no real uſeful Meaning

in the whole. But we muſt not here omit obſerving, that notable *gimcrack Operation* of *Inoculation*, by the pompous Method of *Scarification*, being ſo the more valued, tho' in reality the very worſt; ſince the ſimpler the Means be, by which it is communicated, it is ever the beſt, and when any way adviſeable *is eaſy* ſo to be done. Yet it ought, no doubt, judiciouſly to be conſidered, ſince ſome Subjects with ill Habits, whether *ſcrophulous* or otherwiſe, are quite improper to have it attempted.

And now ſince it may be expected, I ſhould offer a word or two on the Subject of *Fevers in general*, I will then venture to ſay, that it *is not perhaps* once in three times, nay poſſibly not once in five, or even *ten times*, that the true Cauſe of ſuch Malady *is known* or diſcovered (more particularly thoſe of *the acute Kind*) whether it be ſome *inward Tumour* on the *Bowels*, not diſcoverable and *tending to Suppuration*, otherwiſe an Inflammation of Parts, more or leſs general, or ſuch like Obſtruction, *there lies the Queſtion?* So that during this great State *of Uncertainty*, before we can any way know what *Dame Nature inclines* (ſhe no way as yet pointing out the means proper for Relief) muſt we not then neceſſarily be playing *at Blind Man's*

*Man's Buff with Life*, when we are *crowding* and *loading* ſuch Patient with *random-ſhot Medicines?* Ought we not much rather *to wait and obſerve Nature?* to *attend*, and particularly to *notice her Dictates*, and accordingly *ſo to act*, when kindly tending *to relieve the Patient*. Now during this State of *ſo much Uncertainty*, would it not be much more eligible *to remain unactive*, to wait *her Dictates*, ſo that they do plainly appear; Thus *Bleeding*, *Purging*, or other *Evacuation*, ought to be uſed with the *utmoſt Caution*, ſince ſo frequently *uncertain*, as to doing *good or hurt*. Ah! no, dear Friends, my *venerable Ladies*, worthy *Countrymen*, and *noble Patrons*, ſo it muſt not be, *this droning*, *idle Way*, it cannot, *will not do*. Were we of the Profeſſion even *ſatisfied*, and could we *ſubſiſt* with ſuch plain ways of proceeding, you yourſelves in ſhort *are not*, will not thus be pleaſed. You expect *ſomewhat* to ſhow for your *Money*, *plain Dealing* is not enough, *great Stir* and much buſy Buſtle muſt be made, as well as *much given*: But you ſay *no*, *whilſt yet well*, ſtill *cool* in your Senſes, and without your *careful buſy Friends*, or *intereſted Attendants*; but when with them and ill, it will not then I ſay, it cannot, *muſt not do*, according *to common Cuſtom* it is you are *to live*, and

ſtill

ſtill as before, *you muſt go on*; in fine, *Il faut mourir en forme*, ſays *Moliere*.

It may perhaps as yet be pardonable, that I ſay a word or two alſo on the Subject of *Hoſpital Practitioners*, ſo very *highly revered and valued* with Mankind: Yet it is ſufficiently well known, that three-fourths of the Cures perform'd in theſe *Publick Places*, are principally owing to the keeping ſuch Patients to an extreamly *low and abſtemious Diet*. A Method greatly different from that of our common private Practice amongſt the Rich, as well as the lower Part of Mankind, ſince they are not to be confined to that *ſtrict Abſtemiouſneſs* (in their own Houſes) as the above-mention'd. Neither do I obſerve theſe ſame Practitioners much, or ſcarce at all to mind Diet *in private Practice*, yet this muſt be the Way, and theſe the *happy Elect*, ſo greatly *ſought after*.

There be two kinds of Phyſicians, *one ſort*, who *ſtudy*, *watch* and ſtrictly attend *Dame Nature's Laws*, ſtill carefully *waiting and obſerving*, what it is ſhe principally *inclines, or intends*, and do accordingly ſtrenuouſly endeavour *to aſſiſt her*, in all her proper Intentions, *no way to overload, confound, or to diſturb her* in ſuch *her laudable Intentions*. The ſecond Species of Practitioners

tioners are thoſe on the other hand, who ſcarce allow themſelves to think any thing about *Nature*, or in the leaſt *to attend or to conſult her:* but on the contrary ſeem far more inclin'd *to be before-hand with her*, by a *precipitate Practice*, ſeeming indeed thereby to be forward enough abſolutely *to dictate to her*, and to *ſhow her the way*. Whereas the *very Change of Weather*, *Aliment*, &c. frequently inclines her quite contrary to our Intentions to work off ſuch Humour or Malady by *Stool*, *Urine*, *or Sweat*. Thus then it is, that they do in reality but *confound Nature*, by various Means, or the *Multitude of their Medicines*, confuſedly jumbling, without Rime or Reaſon, all the Humours of the Body, *now backwards*, then *forwards*, ſo torturing and confounding the unhappy Patient to no good or real purpoſe, as to *the Cure* of his *Malady*. Yet ſo nevertheleſs it is that *ſuch means* fully anſwers the immediate Views of the Practitioner, where he much adheres to his *private Intereſt*. And notwithſtanding all *this contrary Means*, when by *Time and Nature* recovered, *in ſpight of all improper Phyſick and Phyſician*, the Patient notwithſtanding all *thoſe Contrarieties*, ſtill remains *highly ſatisfied*, that he is at laſt *thus happily recovered* of this very *dangerous*, *tedious* and *lingering Illneſs*. And ſo it is, that the Practitioner

ſhall

ſhall not only thus acquire *conſiderable Gain*, by Frequency of Fees, but ſhall attain to *high Reputation alſo* (much ſupported by all intereſted therein) whilſt the firſt Practitioner ſhall *ſcarce gain either in ſuch like caſe*, tho' far *more ſucceſsful*, but will rather be *neglected, deſpiſed, and laughed at for his Folly*.

Let us now a little conſider complicated *Maladies*, with *Tumours, Ulcers, Fiſtula's, Inflammations, Rheumatiſms, Pleuriſies, Dropſies*, as well as *cutaneous Diſeaſes*, how ſtrangely theſe are bandied *from Doctor to Surgeon*, and from the *latter* (if he cannot alone ſecure the Patient) back again to *the former* is plain; unleſs the Phyſician by knowing a Sufficiency of Surgery, be able to take *the whole Direction*, otherwiſe in what a miſerable State the unhappy Patient muſt thus be, will prove evident to moſt Men. Next, ſhould a *Surgeon*, ſince ſuch have moſt of the *Venereal Practice*, tho' more properly *the Province of Phyſick*, ſuddenly *ſtop a Gonorrhœa*, or *Clap*, and thus turn it into a *Pox*, the Patient is ſtraight to be *laid down and ſalivated*: So for *Shankers*, all Puſtles, Eruptions, or *Warts* on the * *Privy Parts*,

* So if Spitting a few Days be neceſſary, and carried on to many Weeks by ——, or not manageable by ſuch Practitioner, yet when got over it, the Patient rejoices he is *ſtill alive*,

Parts, what kind ſoever, he is ſure to undergo the *like Diſcipline*, and it ſo turns *well to account*; whilſt the Patient concludes himſelf to be *well uſed*, well *cleanſed*, and conſequently is *far better pleaſed* than had he been *cured without it*. In ſhort, I have known a Phyſician of high Renown (from want of due Knowledge in Surgery) order an Iſſue to be made in the Thigh of a Child, imagining it an Humour, but was found to be a Diſlocation of the Thigh-Bone on Examination.

But ſhould you as yet have *ſuppurated Piles*, ſomewhat *old*, *foul* or *feſter'd*, this will be moſt readily *term'd a Fiſtula*; and whether *by good or bad Management*, or by an *ill Habit of Body*, not much conſidered, the Cure will not prove over-haſty (*perhaps better let alone*) yet *when cured*, you will be far *better pleaſed*, than had it been call'd *a feſter'd Pile*, ſo ſlight an Affair, and ſoon to be cured; becauſe you will in the foregoing manner conſider it to be of *greater moment*, a moſt *excellent Cure*, and thus remain *highly ſatisfied* with ſuch *good Succeſs*, and this your *fortunate Eſcape*.

*alive*, and at laſt well, and the former is applauded for his Knowledge.

So ſhould you chance to be *bled* in your Arm, or elſewhere, being accompanied with an *ill Habit of Body*, from which *Inflammation, Tumour,* &c. does ariſe in and about the Part pricked, the next Surgeon adviſed will very readily blame the firſt, *as a bad Operator*, in having wounded ſome *Nerve, Tendon,* or *Aponeureſis*. Thus goes he immediately to work, *fomenting, poulticing, and plaiſtering* of the Part; *in fine*, making a tedious Affair thereof; when probably two or three well adapted *Cathartics* might have done, *the whole* ariſing only *from Humours*. Yet the Patient 'tis likely will thus be far better pleaſed, in having been ſo very well taken care of; nay, perhaps to have *ſaved a Limb*, cries he, or even *Life alſo*. Several uſeful Remarks likewiſe might be made on the healing up of *Ulcers of the Legs* (when proper ſo to be) frequently carried on for Years together, in endeavouring a *Cure*; and laſtly often ſo heal'd, *as eaſily, and occaſionally*, to break out again. But let what is already ſaid *ſuffice at preſent*, being this too will pleaſe, and readily be judged of as above.

And now a word or two of theſe very valuable Practitioners, call'd *Oculiſts*. It is ſufficiently obſervable to all, how highly they